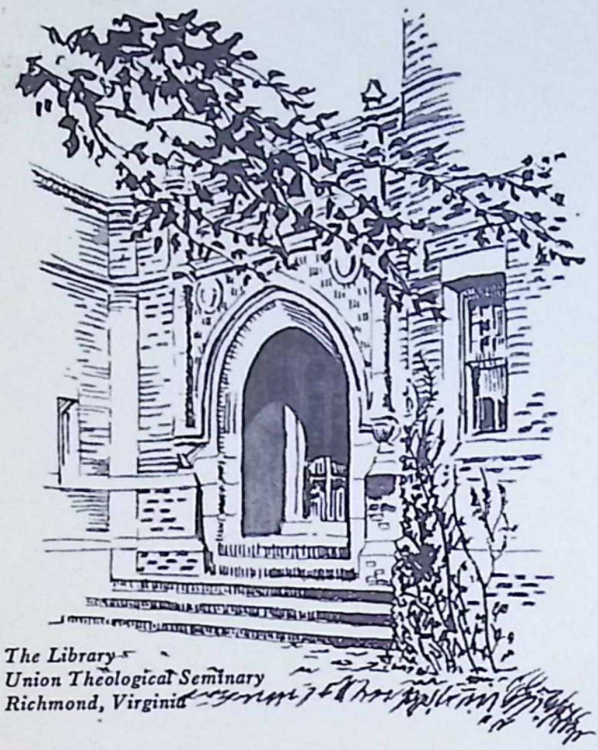
CENTENNIAL ADDRESSES.

SYNOD OF SOUTH CAROLINA.

IBR
MJA
4
S726
W
1885



The Library
Union Theological Seminary
Richmond, Virginia

From the Library
of
Daniel Johnson Brimm
1862-1948

From Dr. Girardeau

Nov. 20, 94

D. J. Brimm

DB

HISTORICAL ADDRESSES

AND

COMMEMORATIVE ODE,

DELIVERED IN

THE SYNOD OF SOUTH CAROLINA,

IN

PURITY CHURCH, CHESTER,

OCTOBER 24, 1885,

AT THE CENTENNIAL CELEBRATION OF THE ORGANIZATION OF THE PRESBYTERY OF SOUTH CAROLINA, FROM WHICH THE SYNOD WAS DEVELOPED.

RICHMOND, VA.:
WHITTET & SHEPPERSON, PRINTERS, 1001 MAIN STREET.
1886.

THE LIBRARY
Union Theological Seminary
RICHMOND, VA.

MJA
4
S726
W
1885

CONTENTS.

	Page.
Preface,	5
Centennial Exercises,	7
Commemorative Ode,	9
Letter of Rev. G. T. Goetchius,	13
Sketch of First Presbyterian Church of Charleston, S. C.,	15
Historical Sketch of Waxhaw Presbyterian Church, in Lancaster County,	23
Historical Sketch of Purity Presbyterian Church, Chester, S. C.,	35
Address of Rev. Frontis H. Johnston, D. D., of Orange Presbytery,	43
Address of Ruling Elder Robert Bingham, of Orange Presbytery,	47
Historical Address by John L. Girardeau, D. D., LL. D.,—Presbyterianism in South Carolina,	51

PREFACE.

THE Addresses following were delivered before the Synod of South Carolina, as nearly in accordance with the previously adopted programme as the time permitted. All the omitted parts are included in this publication. In addition to the other exercises, a letter was read by Rev. W. S. Bean, from Rev. G. T. Goetchius, of the Synod of Georgia, presenting a handsome silver-mounted gavel. Through the liberality of many members of the Synod, and others interested, it has proved practicable to publish all the Centennial proceedings that were of a general nature; and by means of the special provision made in the several localities immediately interested, the sketches of Waxhaw Church, First Church, Charleston, and Purity Church, Chester, are added.

By special request of the author of the Commemorative Ode, mention is here made of the thrilling manner in which it was sung by the choir of Purity Church and the great congregation. The music used was "Duane Street," which seemed familiar to the whole assembly, and the singing was as "the rushing of many waters."

It is desired by the author of the principal address that the statement be made that the Synod is not to be held responsible for all the opinions expressed by himself.

The publication of the Centennial proceedings was undertaken by the undersigned at the special request of the members of the committee appointed by the Synod to attend to that duty, and of many others.

GEORGE SUMMEY.

CHESTER, S. C., *March*, 11, 1886.

1785. —— 1885.

SYNOD OF SOUTH CAROLINA.

CENTENNIAL EXERCISES.

VOLUNTARY.

MICAH, iv. 1–2: "But in the last days it shall come to pass, that the mountain of the house of the Lord shall be established in the top of the mountains, and it shall be exalted above the hills; and people shall flow unto it. And many nations shall come, and say, Come, and let us go up to the mountain of the Lord, and to the house of the God of Jacob; and he will teach us of his ways, and we will walk in his paths; for the law shall go forth of Zion, and the word of the Lord from Jerusalem."

PRAYER, by the Rev. John B. Adger, D. D.

COMMEMORATIVE ODE,
By Rev. Chas. S. Vedder, D. D., Pastor of the Huguenot Church, Charleston. Sing vv. 1, 5, 9, 10, 11, 12, 13.

HISTORICAL SKETCHES.

Scotch, or First Church, Charleston, by Rev. W. T. Thompson, D. D., Pastor.

Waxhaw Church, Lancaster County, by Rev. J. H. Saye.

Purity Church, Chester, by Rev. George Summey, Pastor.

HYMN.—"Glorious things of thee are spoken."

RECEPTION OF DELEGATES FROM ORANGE PRESBYTERY.

Rev. F. H. Johnston, D. D., Rev. Jas. C. Alexander,
Ruling Elder Robert Bingham.

SALUTATION OF ORANGE PRESBYTERY.

ADDRESS BY REV. JOHN L. GIRARDEAU, D. D.

DOXOLOGY.

BENEDICTION, by the Moderator, Rev. W. W. Mills.

1785. —— 1885.

COMMEMORATIVE ODE.

By CHAS. S. VEDDER, D. D.

I.

OUR fathers' God, who dost abide
Unchanged, whilst changing all beside;
Whose Hand appoints each varying lot
With loving care that varies not—
Give ear, whilst grateful praises tell
Thy mercies to our Israel!

II.

Here once the savage roamed at will
O'er wastes untenanted and still,
Save when, from out the wild beast's lair,
His fierce defiance smote the air;
And men as fierce and wild as he
Waged ceaseless strife for mastery.

III.

Thy Hand the wondrous change hath made—
Now peace enfolds each glen and glade;
Where danger lurked, in brake or fen,
Men now lay wait in love for men;
These scenes no beast, no savage roams,
They smile to Thee in Christian homes.

IV.

In temples high and fair, that rise
To tell of home beyond the skies;
In hearts which to that home aspire
With patient faith and pure desire;
In laws inscribed on parchment rolls
More deeply writ in human souls!

V.

Our fathers, Thou, with gracious Hand,
Didst beckon to this waiting land;
Didst guide o'er pathless land and sea,
This land to make a path to Thee;
Didst link in kindred faith and aim
Their differing blood and clime and name!

VI.

From Scotland's hills of heather bloom,
From France, where truth had found a tomb;
From Derry's stern, unconquered town,
From England's proud, proscriptive frown;
From many lands our fathers came,
This land to win for Jesus' name!

VII.

Whilst some had sought its distant strand
In lust of power, or greed of hand,
A fortune's spendthrift wound to heal,
Or new adventure's joy to feel,
The sail that sped their low intent
Its wings to holiest purpose lent.

VIII.

It bore thy Word's undarkened light,
Our Scripture creed and simple rite;
Our Church, with Christ its only Head,
And by Thy present Spirit led;
Our rule, where each hath place and part,
Our test of fitness—change of heart.

IX.

In many a scattered group and band,
Our fathers first possessed this land;
By many a weary league apart,
No tie could join them, but the heart;
No mutual bond of outward name,
No common rule for common aim.

X

But now an hundred years have rolled
Above a close, coherent fold—
Our severed cords together met,
Our strengthened stakes in order set,
Our bounds of varied, wide extent,
In dear, symmetric union blent!

XI.

Be Thine the praise, our fathers' God,
And ever Thine the land they trod!
Be ours the joy to keep it Thine
By lives that with Thy presence shine!
May we our children's children see
Their fathers' footsteps tread to Thee;

XII.

Their fathers' Apostolic form
Uphold, extend, with zeal as warm;
Their fathers' might in prayer excel
And burning love for Israel,
That age to after age may sing
Its worthier praise to Christ our King;

XIII.

Our conquering Lord, our Covenant Head,
Our Life for life, and from the dead;
Our help, our hope, our comeliness,
Our peace, and perfect Righteousness;
Our all, for all earth's years unfold;
Our ALL, when all earth's years are told!

LETTER OF REV. G. T. GOETCHIUS.

AUGUSTA, GEORGIA, *October*, 1885.

To the Moderator and Members of the Synod of South Carolina, in Session at Chester, S. C., October, 1885:

REVEREND FATHERS AND BRETHREN:—Will you do me the honor, on this your Centennial occasion, to accept this gavel, to be used at your annual sittings? It was made from a limb of the historic poplar tree, known in Georgia as "The Presbyterian Poplar," under which John Springer was ordained by the Presbytery of South Carolina, July 2, 1790. I have not been able to get from the Records the names of those who were present; but my esteemed friend and brother, Reverend G. H. Cartledge, informs me that Francis Cummins, Robert C. Wilson, Daniel Thatcher, James Edwards, and John Simpson were members of the Presbytery, and it is probable that these brethren took part in the services.

At that time John Newton and John Springer were the only Presbyterian ministers in Georgia, above Savannah. There was one at Savannah, and probably one at Darien, but no others. Georgia was missionary ground for the Presbytery of South Carolina, which was a component part of the Synod of the Carolinas.

Six years later, Moses Waddell, Robert M. Cunningham, and William Montgomery, all of Georgia, having in the meantime been ordained, were, with John Springer, John Newton, and all the churches in Georgia, set off to constitute the Presbytery of Hopewell, which held its first meeting at Liberty Church, March 16, 1797. John Springer was Moderator of that Presbytery. Three months later, John Newton died, June 17, 1797; and John Springer died September 19, 1798, aged fifty-two years. These venerable servants of God and pioneers of Presbyterianism in Georgia and Carolina, have long since entered into rest; but the poplar tree still lives, majestic in its proportions, erect and firmly rooted in its native soil.

It stands on the premises of Mr. Charles A. Alexander, himself an elder of the Washington (Ga.) Church. Its top has been killed by lightning, but its present height is not less than one hundred feet; and, three feet from the ground, it is twenty-three feet in circumference.

But more enduring, more beautiful, and more to be desired and defended, are those grand principles and sacred doctrines implanted by our Presbyterian ancestry who worshipped beneath its branches one hundred years ago.

With great respect, I am,

Yours fraternally,

GEORGE T. GOETCHIUS.

SKETCH

OF

THE FIRST PRESBYTERIAN CHURCH

OF CHARLESTON, S. C.

---

1. Organization.

MATERIAL for a sketch of this church is exceedingly meagre, owing to the fact that the records, with the exception of a Minute-book of the Corporation, were destroyed when Columbia was burned by the troops of General Sherman, during the war. From such sources of information as are available, it appears that "about the year 1685, a number of Scotch and Irish Presbyterians, New England Congregationalists, and French Protestants formed themselves into a religious society, whose place of worship was variously called the White Meeting, the Presbyterian Meeting, and the Independent or Congregational Church." This organization continued for more than fifty years, obtaining its ministers principally from Scotland and England. Thomas Bassett, Benjamin Pierpont, Mr. Adams, John Cotton, Archibald Stobo, William Livingston, and Nathan Bassett nurtured successively this tender plant on the shores of the new world.

In 1731, there was disagreement upon the subject of church government, some favoring the Presbyterian and some the Congregational system. This divergence of views led to an amicable separation in 1732, when the Presbyterians, consisting of some twelve families, purchased the ground adjoining the present house of worship, and erected a modest building, which was formally dedicated on June 23d, 1734. As they were nearly all natives of Scotland, they were known by the name of the Scotch Church, a name that clings to the organization

until to-day. It is expressly stipulated in the titles by which the land is held, "that it is for the use of the Presbyterian Church, according to the form and discipline of the Church of Scotland, having ministers ordained in the Presbyterian form, believing in the Westminster Confession of Faith, and to be converted to no other purpose for ever." The names of the patriarchs of the congregation were James Abercrombie, John Allen, David Crawford, John Fraser, George Ducan, and James Paine.

2. The Pastors.

The Rev. Hugh Stewart, of Scotland, was their first minister, who was succeeded by the Rev. Mr. Grant, of whom this peculiar notice is found in the *South Carolina Gazette* of August 26, 1745: "Rev. Mr. Grant, of the Scots Kirk in this town, was married to Miss Elizabeth Martin, a handsome young lady with a pretty fortune." Rev. Thomas Kennedy, their next pastor, died in 1747, and the Rev. Charles Lorimer, by whom he was followed, resigned in March, 1754. For some two years the congregation was without a minister, and depended for service upon occasional supplies, among whom is found the name of the Rev. Archibald Simpson, grandfather of one of the present elders. An old minute says of him that he preached on Lord's day, August 3, 1755, to a numerous auditory, and again, "Lord's day, January 11, 1756, preached on Exodus xxxiii. 18, *all day*." Philip Morrison was installed their pastor, by Presbytery, March 16, 1757, and remained such until 1763. At this time, owing to the growth of the charge, the building was enlarged. The trustees were George Marshall, William Woodruff, George Inglis, Dr. John Murray, William Simpson, George Murray, Alexander Rantowle, and James Grindlay. The Rev. Dr. Alexander Hewat succeeded Mr. Morrison, and continued as their pastor until the stormy times of 1776 constrained him to return to England, where he served a church near London until his death, in 1828 or 1829. He was the author of an excellent History of South Carolina, and published two volumes of sermons in London,

1803–'5. In his will he left his old charge in Charleston a legacy of fifty pounds sterling, which was received by the Treasurer October 4, 1829.

Pending the Revolutionary War, the congregation was scattered, and services were entirely suspended. In 1784, the church was reorganized, with Dr. Robert Wilson, David Lamb, James Gregorie, John Mitchell, and James O'Hear as elders, and on the 20th day of March of this year was incorporated as "The Presbyterian Church of Charleston." The Rev. James Graham officiated as minister until 1788, when the Rev. James Wilson, of Scotland, was called to the pastorate. At the end of four years, ill health compelled him to resign.

Through the aid of the Rev. Drs. Robinson and Blair, the Corporation now secured the services of Dr. George Buist, of Edinburgh. In June, 1793, he arrived in Charleston, and was installed the following November. The degree of Doctor of Divinity was conferred upon him by the College of Edinburgh, when he was but twenty-four years of age. In 1805, the Trustees of Charleston College made him principal of that Institution. It was through him that the old Presbytery of Charleston made its overture for union with the General Assembly in 1804. He wrote an abridged History of England, and was the author of two volumes of sermons. On the 31st of August, 1808, after a brief illness, he passed away, in the thirty-ninth year of his age.

Dr. Buist was succeeded in 1809, by Rev. John Buchan, D. D., of Scotland, who was called without a dissenting voice, and was regularly installed, by the old Presbytery of Charleston. "An attempt upon his part to apply Scotch rules in the administration of church government" excited great dissatisfaction, and there was a secession, headed by himself, which built a new place of worship, in 1814, at the northwest corner of Archdale and West streets, known as St. Andrew's Presbyterian Church of Charleston.

On April 8th, 1813, at the session of Harmony Presbytery in Camden, a call for the ministerial labors of the Rev. Aaron W. Leland was presented, accompanied by a letter from Mr.

Leland accepting. His installation took place April 18th, 1813. Dr. Flinn preached the sermon, and Dr. Montgomery presided and gave the charge. It was during his incumbency that the present place of worship was erected. It cannot be ascertained exactly when Dr. Leland's pastorate ended.

A deputation from the church waited upon the Presbytery of Harmony, on May 5th, 1821, at its twenty-fourth session, held in the Second Presbyterian Church, Charleston, praying that Mr. Arthur Buist, son of their former pastor, Dr. George Buist, be received under the care of the Presbytery; and it was resolved that he be received, and that parts of trial be appointed preparatory to his ordination and installation. On January 5th, 1822, the Presbytery met in the first Presbyterian Church for this purpose, and the Rev. George Reed preached a sermon from Mark xvi. 15. "Mr. Buist, having assented to the questions propounded, was ordained by the laying on of the hands of the Presbytery, and the Congregation, having answered affirmatively the questions put to them, he was regularly installed their pastor, according to the discipline of the Presbyterian Church in the United States;" after which a suitable address was delivered to pastor and people, by the Rev. L. Charlton Henry. This pastorate closed September 25th, 1831, by the resignation of Mr. Buist on account of his ill health.

A call, signed by Mitchell King, David Haig, Thomas Ogier, Daniel Cruikshanks, elders, and dated February 9th, 1832, was sent to the Rev. John Forrest, in Edinburgh. Dr. Forrest was born in Edinburgh, September 19th, 1799, graduated at the University of Edinburgh as Master of Arts, and in 1854, received from his *Alma Mater* the well deserved degree of Doctor of Divinity. He was ordained by the Presbytery of Edinburgh to the gospel ministry, June 27th, 1832, reached Charleston October 19th of that year, and on the 21st of that month preached his first sermon to this, his first and only charge. He was a man of great learning, an uncompromising lover and defender of the truth, and a faithful, devoted pastor. His last sermon was delivered on July 6th, 1879, and

on the following Saturday, in the eightieth year of his life and the forty-seventy of his ministry, he peacefully breathed his last. The Rev. W. S. Plumer, D. D., LL. D., served the congregation as supply until the summer of 1880.

The present pastor, Rev. W. T. Thompson, D. D., entered upon his labors in connection with this people in October of 1880, and was installed in 1882 by Charleston Presbytery. Rev. C. S. Vedder, D. D., preached the sermon, Rev. W. F. Junkin, D. D., delivered the charge to the pastor, and Rev. G. R. Brackett, D. D., delivered the charge to the people.

3. The Church Building.

As already stated, the original building, occupied for the first time June 23rd, 1734, was a small wooden one, with a steeple surmounted by a chanticleer vane. This was enlarged three times to accommodate the increasing membership. Towards the close of Dr. Buist's ministry, steps were taken to erect a more elegant and substantial structure, which was begun and completed while Dr. Leland was pastor, and was dedicated to the worship of God December 27th, 1814. "Its dimensions are one hundred and twenty feet long by seventy feet wide; the order is Roman-Doric; the front is a recessed portico, flanked by two towers with cupolas." Three doors lead from the portico to the interior, as also a door upon the north and south sides. Including the galleries, it is capable of seating about twelve hundred people. Its organ was purchased in 1829, and cost $2,295. In 1833 a bell was bought, by means of a legacy from Dr. Wilson. In 1852 gas was introduced. A comfortable Lecture-room was added to the rear of the building in 1854, a monument to the zeal of the ladies of the church. The congregation, in 1862, by unanimous vote, presented the bell to the Confederate Government. Shells did considerable damage to the roof when Charleston was bombarded, and the gas fixtures and lead gutters were stolen during and just after the war; and it stood vacant and silent from 1863 until 1866, when the scattered flock came back, and worship was resumed. Lately it has been beautifully repaired, at great expense. On the south wall

are tablets to the memory of David Lamb and Mrs. Janet Lamb, Alexander Barron, M. D., and George Macauley; on the north wall are tablets to Daniel Cruikshanks, Thomas Ogier, and Robert Mure; on the east wall are tablets to Lady Anne Murray and her husband George Murray, Esqr., Mrs. Ann Wilson and her husband, Dr. Robert Wilson, and one containing the date of the dedication of the building.

Strange have been some of the uses to which this house of God has been put, as the following items, gleaned from its only existing Minute-book, show. In 1827, it was granted to the Union Light Infantry Company for the delivery of an address, on the 22nd of February; on Friday, June 8th, 1827, the "Forensick Club" obtained it for a similar purpose. On November 30th, 1829, St. Andrews Society had it for an oration, and in 1831, a Temperance Society celebrated its anniversary there. It was granted a committee of the States Rights and Union party, in 1831, for a Fourth of July address by Col. Wm. Drayton, representative in Congress; and in 1832, at the request of Dr. Thomas Y. Simons, it was obtained for an Oratorio in behalf of the Medical Society of the city. It is said that the Charleston College held the closing exercises of many of its Commencement occasions within its walls, when the first honor man, wearing a cocked hat and mounted upon a horse, headed the imposing procession through the streets.

On February 19th, 1832, it was resolved, "that in future the use of this church be refused to all and every person or persons whatsoever making application for the same, for any other than purposes of religious worship and charitable objects."

4. Administration.

It is difficult to ascertain if this congregation was ever in actual connection with a Presbytery; yet the inference seems unavoidable from the following considerations: More than once it made application to Presbytery for the services of a pastor, and the pastors so granted were regularly installed by the Presbytery; its ministers in almost every instance, for ninety odd years, are found attending Presbytery; Presbytery

again and again held its meetings in the church by invitation; and, indeed, the old South Carolina Presbytery scarcely ever met anywhere else; Charleston Presbytery often met here; and when Harmony Presbytery was constituted, covering all of the southern portion of the State, its first session sat in this church, March 7th, 1810; then, too, in the Minute-book of the Corporation, reference is made to some Presbyterial fund as late as the year 1834. Be this as it may, on the second Sabbath of March, 1882, the congregation, by a vote almost unanimous, decided to retire from the independent position it had so long maintained, and to unite with Charleston Presbytery, and was received by the Presbytery, through its representatives, at its Spring meeting, in Glebe St. Church, 1882.

The spiritual affairs of the church have always been under the control of a bench of Elders. It has never had a Diaconate, its temporal interests having been managed by the Corporation, consisting of the pew-holders whose dues are fully paid. Except for a few years subsequent to 1866, the revenue has been derived from the rental of the sittings. Until quite recently the Sunday collections were taken up by the elders standing at the front door. The church has a widow's fund, for the benefit of the family of the deceased pastor.

At one time the number of communicants must have been very large, consisting of white and colored, who were served at tables upon presenting "tokens" that had been obtained from the session the Saturday before the celebration of the Lord's Supper. There were seven hundred of these tokens—two hundred of pure silver and five hundred of alloy—the former for the white, the latter for the colored members. They were rather larger than a quarter of a dollar, and upon one side had the figure of a burning bush, around which was the sentence "*Nec tamen consumebatur*," and on the reverse side was the representation of a Communion table with the cup and bread, under which were the words, "Presbyterian Church of Charleston, S. C., 1800," and above it was the inscription, "Do this in remembrance of me." These were all captured when Columbia fell, and have never been recovered.

Last year one was heard from in the distant State of Iowa. The table is still in use upon communion occasions. All of the colored members have withdrawn, and have united with churches of their own race.

At present the Eldership consists of A. S. Johnston, A. Sydney Smith, S. E. Welch, A. S. J. Perry, John Paul, and Robert B. Dowie, and there are two hundred and twenty-five names upon the roll.

It is to be regretted that a more perfect account could not be given of this venerable organization, which, extending through more than one hundred and fifty years, has always included some of the most distinguished citizens of this ancient Commonwealth.

W. T. Thompson.

HISTORICAL SKETCH

OF

WAXHAW PRESBYTERIAN CHURCH,

IN LANCASTER COUNTY.

WAXHAW Church is situated in Lancaster County, S. C., some eight miles from Lancasterville, and two miles from Landsford, on the Catawba River, in a position favorable for a place of worship.

The men that first came to this section were immigrants, mostly from Lancaster County, Penn., and of that type of the Anglo-Saxon race known as the Scotch-Irish. The first grant of land was made in 1751 to a man named McIlhenny. But while immigrants continued to come to the Waxhaws, other settlements were being made pretty rapidly in the present counties of York, Union, Chester, Fairfield, Spartanburg, and Laurens. It is probable that the settlement known as "The Waxhaw" was the most dense. These immigrants were a religious people, and mostly attached to the Presbyterian persuasion, loving to study the Scriptures as expounded by the Westminster Confession of Faith and Catechisms. Of course they believed the public and social worship of God a duty incumbent upon them. They, with other like settlements, sent their petitions for ministerial aid to the Synods of Philadelphia and New York; and we have it on record that in 1753 Mr. John Brown preached at Landsford, on the Catawba River. This John Brown afterwards settled in the Valley of Virginia, where he preached and established a school, which was the germ from which has grown the Washington and Lee University. Just about this period, the Synods of New York and Philadelphia sent some of their licentiates and pastors to make long tours of service in these destitute parts. In accordance with this plan, Mr. Hugh

McAden, recently licensed, is sent out in the spring of 1755. He kept a journal, which has been preserved, and was published nearly forty years ago by Dr. W. H. Foote, and more recently by Dr. Howe. How far he penetrated this State does not appear, as some of the journal had been lost; but he preached at the house of Mr. Otterson, near Hamilton's Ford, on Tyger River; thence went to a settlement near Love's Ford, on Broad River; thence set out for the Waxhaws, forty five miles good. He reached the house of Thomas Farrel, where he preached, and also at the house of a Mr. Patton. Then he crossed over the river and preached at the meeting-house. This was on November 23rd, 1755. Thus we find the people of Waxhaw favored with the gospel by this transient preacher, that they then had a house of worship, and were perhaps otherwise arranged as a regular society for keeping up some of the ordinances of religious worship. In some of the settlements, as is well known, organized societies were established for regular meetings on the Sabbath, when prayers were offered, the Scriptures and sermons read, the praises of God sung, and, perhaps, various exercises in the way of catechetical instructions. It was thus a spirit of piety was cherished while the people waited for regular ministers to come in and supply them with Gospel ordinances complete. Exactly how these things were at Waxhaw in 1755, we regret that we are not able to state. But they were then a people, and hungry for the Gospel.

An organized Presbytery had existed before this period in Charleston and parts of the country adjacent, which had no connection with the Synod of New York and Philadelphia, but was extending its influence towards the up-country. Towards that body the attention of the Waxhaw people was now turned. In 1756 they put themselves under the care of this Presbytery, and petitioned for the licensure and ordination of Robert Miller, a teacher who seems to have come among them. The petition was granted, and he was set apart for the work of the ministry. Before the time came for his installation, charges of immorality were brought against him, and he was deposed from the functions of the ministry. While he was here, order was taken for

a more complete organization of the congregation. On the 9th of March, titles to the lot of land on which the house of worship stood were made by Robert Miller and his wife Jane. The deed was made to the trustees, Robert Davies, Robert Ramsay, John Lynn, Samuel Dunlap, and Henry White, and attested by Robert McClanahan, John Crockett, and Andrew Pickens.

In February, 1759, the Rev. William Richardson, recently ordained by Hanover Presbytery, came to the Waxhaw people, by whom he was gladly received, and united with them with the Presbytery at Charleston. To this body the church sent its call for his settlement among them. His installation was ordered, but never took place; but his services continued among them until his death, July 20, 1771, a period of twelve years and six months. In this time his regular services were divided between Waxhaw proper and Lower Fishing Creek. But the testimony of tradition is that his labors extended widely through the whole region; that his services were sought continually by the destitute settlements through all the up-country, and that he made extensive tours of preaching. Candour McFadden, who travelled at this period through this section, records, in a journal kept during his travels, "Here the Rev. William Richardson has a congregation (Lower Fishing Creek) to whom he preaches one Sabbath in three. He is esteemed a worthy man, and labors faithfully among them. The rest of his labors is spent at a distance of about ten miles, at a place called the Waxhaws, on the east side of the Catawba river." This William Richardson was a native of the northern part of England. When his education at the University of Glasgow was finished, he came to America, and presently came under the influence of the Rev. Samuel Davies, of Virginia, with whom he studied, and was licensed and ordained by Hanover Presbytery, July 13, 1758, on the same day with Henry Pattillo, the first Presbyterian minister settled in North Carolina. Mr. Richardson was called away at that period of his life when, as we view things, his labors were very important to the cause of Christ. He imparted an impulse to the cause of education which was felt after many days. His zeal in the circulation

of good books was very great. He had been engaged with Davies in this work. Davies had acquired such a stature that he could reach pockets in Great Britain, and draw funds to put books abroad in the wilds of Virginia and the Carolinas. Those great men in England, the Wesleys, sought his co-operation in the circulation of such works as they thought would do good among the people. An important position on the walls of Zion was left vacant by the death of Richardson, a growing community, congregations flourishing, schools of high order forming, a host of children growing up and aspiring for usefulness. But the church remains destitute of stated ordinances. It has for a time only occasional supplies by various members of Hanover Presbytery, whose hands were full of work in their own proper fields.

Some time after the death of Richardson, the church put itself under the care of Hanover Presbytery, whence its supplies had principally come. In the year 1778, Thomas B. Craighead, a licentiate, began to preach at Waxhaw, and in 1779 he was ordained and installed its pastor. The ruling elders first known of this congregation were Robert Ramsay, John Stephenson, Robert Dunlap, Robert Davies, John Latta, and Henry White.

Soon after the fall of Charleston, in 1780, this congregation began to feel the bitter fruits of war. The battle known as Buford's Defeat occurred in its bounds, and many of the wounded were brought to the church to be cared for. Here the women of the congregation gathered in with such comforts as they could, and ministered to the wants of the sick and dying. Tread softly about the ashes of the old Waxhaw church; ministering angels have hovered about its site. The army of Lord Cornwallis passed through the congregation in its pursuit of the army of Gates, after the defeat of the latter near Camden; and among the horrors of the times, the murders and depredations of the Tories were not the least. They literally rioted in blood and plunder. The father of the late Rev. J. B. Davies was killed by them in cold blood, and his case was not an exception—it fell under the general rule. Mr.

Craighead escaped by flight, with many others, and afterwards became a prominent figure in Kentucky and Tennessee. The house of worship was burned. Another was finally built at the old site. The church was now ministered to only by such occasional supplies as the neighboring pastors and the Synod could give.

The new Presbytery of South Carolina was chartered by the Synod of New York and Philadelphia, May 21, 1784. It was directed to meet at Waxhaw church on the second Tuesday of April, 1785. It met, as directed, and was organized. Thus we see the leading men of the Presbyterian Church assembled at Waxhaw church one century ago. At this meeting of Presbytery a call for the services of licentiate Robert Finley was sent up from the Waxhaw congregation, and accepted. The ordination took place at Bethel church, May 23, 1785. At this period the congregation was large in numbers and the extent of its territory. Since that time the churches of Six Mile Creek, Hopewell, Lancasterville, Douglass, Tirzah, and Beulah occupy a part of the space once held by Waxhaw. The labors of Mr. Finley were well received, and the church prospered under his ministry for three years. He was dismissed in 1788, and went to Pennsylvania, and soon after to Kentucky. After this the congregation was dependent upon occasional supplies by the Presbytery till 1792, when Mr. John Brown, a licentiate of Orange Presbytery, began to preach to them. He was ordained and installed its pastor in October, 1793. His ministry here continued till 1803. He was a native of the County Antrim, Ireland, but had settled with his parents in Chester County. After attending a common school for nine months, he joined the forces of General Sumter, at the age of sixteen, and fought for the liberties of his adopted country. After this he was at a classical school at the Waxhaws, at the same time with Andrew Jackson. He studied divinity with Dr. McCorkle in North Carolina. During his pastorate occurred that remarkable work of grace known as "the Great Revival." In 1802 the first camp-meeting probably in the State was held at Waxhaw church. Pious peo-

ple seemed greatly moved to prayer and praise, and many were affected by what was called the bodily exercise. The excitement was great and general, extending through the southern and western States. Mr. Brown was specially active in this work. He was then considered a preacher of remarkable power and zeal. Many serious and wise people, among them some of the Waxhaw people, differing in their conclusions about the measures and their results, Mr. Brown's situation in the congregation became uncomfortable, and hence he left in 1803. He took charge of an academy in Wadesboro, and then at Salisbury, North Carolina; then accepted a professorship in South Carolina College. In 1811 he was made President of Franklin College, at Athens, Georgia. Resigning this office, after several years of important service, he taught at different places. He afterwards became pastor of Mt. Zion church, in Hancock County, Georgia, where he continued till the infirmities of age induced him to go to Fort Gaines, to reside with his son. The first act of religious worship of which the writer has distinct recollection, was the reading of the eighty-fourth Psalm by Dr. Brown. He was ordained by the Presbytery of which Dr. Brown was a member, and passed through two sessions of that body with him. In the last, October, 1839, he was frequently in company with Dr. Brown, and enjoyed his society greatly. Dr. Brown died 11th December, 1842.

After Dr. Brown left, we find Francis Porter, a licentiate, residing in the congregation as a teacher, and affording his aid in conducting religious worship. In 1812 John Williamson, a licentiate, was in the congregation, probably in the double capacity of preacher and teacher. He was ordained August 20, 1813, and supplied Unity, in connection with this church. From here he removed to North Carolina, and was long the honored pastor of Hopewell and Paw Creek. After this there was no pastor till 1820, when W. S. Pharr, a licentiate, was ordained to this office in November. His health failing, he returned to North Carolina. The services of R. B. Campbell, a licentiate from Abbeville, began in 1825, or soon

after. He was ordained and installed in 1830. Mr. Campbell was dismissed from Waxhaw October 5, 1832. Soon after the church engaged the services of the Rev. J. B. Davies as stated supply, which continued till 1835. I have reason to believe that his labors here were greatly blessed, especially as the way was opened for the organization of a church at Lancasterville. This latter church called J. H. Thornwell in 1835. He accepted the call, and soon after became the pastor also of Waxhaw and Six Mile Creek. He was ordained in 1835, but in 1838 resigned, and undertook the duties of a professorship in the South Carolina College. I shall not undertake to review the services of Dr. Thornwell's subsequent life. His endowments, zeal and industry raised him above the men of his generation. He has had the fortune to have a biographer worthy of the subject.

Dr. Thornwell was succeeded by James R. Gilland, a licentiate of Harmony Presbytery, who was ordained and installed May 22, 1840, and dismissed to take charge of Fishing Creek church in October, 1842. Mr. Gilland afterwards became a professor in Davidson College, and later in life the pastor of the Indiantown church. He stood among his brethren as an able minister of the New Testament. He was succeeded here by William Pattillo Harrison, a licentiate of Hopewell Presbytery, who was received by Bethel, and ordained and installed May 15, 1844. He was dismissed October 7, 1847, and preached afterwards at various places in Georgia and Alabama, and finally settled at Eucheana, Fla., where he still lives, an infirm man, near a large congregation which seems to have been gathered under his labors. Mr. Harrison was followed by E. P. Palmer, a licentiate of Charleston Presbytery, who was ordained by Bethel Presbytery, and installed October, 1849. He was the son of Rev. Edward Palmer, long known in the Synod as a father in Israel. He was a graduate both of the University of Georgia and of our Seminary in Columbia. From Lancaster County he went to Winnsboro, then became pastor of an important church in Mobile, whence he was transferred to the Presidency of Austin College, Texas, and is now

pastor of the Canal-street church of New Orleans. He was followed in Waxhaw and Lancasterville by James Douglas, a licentiate, who was ordained and installed October 12, 1853, and was dismissed probably in April, 1856. He still labors in the bounds of Bethel. For a few years the Waxhaw church and its associate at Lancasterville remained vacant. In 1858 a new church, called Douglass, was organized a few miles from Lancasterville. In 1859 John N. Craig, a licentiate from Virginia, began supplying the united congregations. He was ordained and installed in the spring of 1860. The pastor going into the army as a chaplain, the church was supplied by such ministers as could be had for a time, until Rev. L. B. Gaston, who had been deprived of his home in Corinth, Miss., was engaged to supply the place of Mr. Craig until his return, which occurred in 1865. Mr. Craig continued the pastor of these united churches until 1870, when he became pastor of Holly Springs, Miss., whence he was called in 1883 to become Secretary of Home Missions of the Southern Presbyterian Church. Waxhaw then had no supply until in 1873, when Rev. J. E. White began preaching to it. His services continued for about a year. He was followed by Rev. William Banks, for a period of about one year, in connection with Unity, or Fort Mill. Then followed a short pastorate of Dr. J. B. Mack. He was followed by J. L. Williamson, a native of the congregation and a licentiate of Bethel Presbytery. He was ordained and installed pastor of the united churches of Waxhaw and Tirzah December 19, 1879. About two years subsequently he removed to North Carolina, where he is now pastor of Poplar Tent church, after a short service at Hillsboro. Waxhaw was supplied by Rev W. G. White for a period including 1883. Since that time it has been vacant, except for occasional supplies sent by Presbytery.

During the period of one hundred and thirty-two years, the principal events of which we have now reviewed, the following persons are mentioned as having served in the office of ruling elder: Robert Ramsay, John Stephenson, Robert Dunlap, Robert Davies, John Latta, Henry White, Robert Montgomery,

John Cousar, William Dunlap, John Scott, Nathan Barr, George Dunlap, Dr. Samuel Dunlap, Alexander Cairns, Charles Miller, Robert Walkup, Robert Stinson, John Foster, B. S. Massey, G. W. Dunlap, Samuel F. Dunlap, Eli Hood, George Dunlap, Thomas D. Barr, Edward Crawford, Robert Crockett, R. D. M. Dunlap, John Neely, Isaac Donnam, E. B. Mobley, and David Crockett. The church was served, more or less regularly, by twenty-nine ministers. As a congregation, its influence has always been important in maintaining the cause of religion in all that section of country. We are disposed to think the period of its greatest relative importance was when Mr. Richardson was its pastor, when it stood almost alone with the fire burning on its altar, its light and influence going abroad into the dark places, as well as cherishing the souls of those who helped to keep the fires burning. But we may properly inquire what have been the fruits of all these labors, extending through the different generations that have arisen and passed away around this venerable place of worship.

We notice, in the first place, that a pious, God-fearing people have grown up here in the same community where they were born, and still go up to Waxhaw to worship where their fathers did.

We notice, in the second place, that Waxhaw was for many years a kind of wheeling-point for immigrants. They stopped here, coming from every direction, to look around. The influences in the congregation, from its origin, tended to the diffusion of light. The services of the schoolmaster were in demand, and at an early period the classics and mathematics were taught in the schools. The turbulent disposition of the Indians on the frontiers compelling the men of this region to follow them into their own country, they saw other good lands, and so many were tempted to move out. The writer, having had a home in five separate counties in Georgia, records that there was no place there where he did not meet the children of old Waxhaw. They were often leading men in the communities about their several homes and churches. Like Mt. Zion College, the Waxhaw congregation was the instrument

for the blessing of God as a nursery for ministers. The following were raised wholly or in part in this congregation: James W. Stephenson, Jas. McIlhenny, John McIlhenny, R. B. Walker, William Montgomery, David E. Dunlap, John B. Davies, John B. Cousar, Robert Dunlap, Jas. E. Dunlop, A. J. Witherspoon, and Jas. L. Williamson. Stephenson was a successful pastor for many years in Williamsburg County, and afterwards in Maury County, Tenn. Jas. McIlhenny labored on John's Island, but afterwards removed to Pendleton, where he died. John McIlhenny came into the ministry in Virginia, where he spent a long and useful life, greatly blessed in his labors in founding churches and settling ministers. R. B. Walker was for forty years pastor of Bethesda church in York County, where his efforts were followed by happy results. Wm. Montgomery preached in Georgia, and afterwards in Mississippi, in the Natchez region. David E. Dunlap spent his ministerial life principally in Columbia, and the region round about; his days of labor were not many. John B. Davies was pastor for thirty years of the Fishing Creek and Richardson churches, and afterwards of Waxhaw. He was greatly blessed in his work in the congregations, and was a great and successful apostle of temperance. John B. Cousar spent most of his life among the churches of the Black River section of the State. He lived long, and saw the fruits of his toil. He and John B. Davies were cousins. I met Robert Dunlap in the General Assembly of 1849; he was then pastor of a church in or near Baltimore. A. J. Witherspoon is well known from his efforts to evangelize the seamen at New Orleans. Jas. E. Dunlop is not a stranger to this Synod; though taken under the care of Presbytery as a member of the Hopewell church, he is of that stock of Dunlaps or Dunlops who have been treading down the grass around old Waxhaw for so many generations. Jas. L. Williamson is the son of Dr. Williamson, for many years an elder in the Waxhaw congregation.

It is proper to take some notice of other sons or members of this church. Majors Robert Crawford and John Barkly, with

Capt. Wahab, whose descendants now spell the name Walkup, with Henry Massey, are mentioned as patriots in the Revolutionary War. Wm. Richardson Davie, a nephew and protege of Rev. W. Richardson, was brought up here. Mr. Richardson made provision for his education at Princeton, expecting to send him to Edinburgh to study divinity. The Revolutionary War prevented, and the young man, after gallantly leading his squadrons in many important battles, engaged in the practice of law, became a leading politician in North Carolina, became Governor of that State, and was sent by the Federal Government as minister to France. He subsequently returned to Chester County, S. C., near Landsford, where he resided till his death. Andrew Pickens was brought up, at least in part, in the Waxhaw congregation. The present Courthouse of Abbeville stands near the old block-house which he built as a protection against the Indians. He became famous as an Indian fighter, as a general of militia of the State, and commanded the latter in the battle of the Cowpens, when the militia behaved as militia had never been known to do before. After peace was restored, he was sent to Congress. All the honors of the State were laid at his feet. His moderation was only surpassed by his merits. Through the greater part of his life he served the church as a ruling elder. The late Stephen D. Miller, once Governor of this State, was brought up in the Waxhaw congregation. Andrew Jackson was a native of that part of Lancaster which includes the heart of the Waxhaw territory. Being the only survivor of his family after the struggle for independence, he fell under the guardianship of his uncle Crawford, who provided for his education by such means as then existed in the congregation. His subsequent career is too well known, and the impress he made upon the history and institutions of his country too clear and deep to need recounting to-day. After eight years in the Presidential chair, he retired to his home in Tennessee, where he died, a communicant of the Presbyterian Church. Many others, whose little earthly distinctions have not attracted. atten tion, have been nurtured for the Kingdom of Glory

They have gone abroad among their fellowmen, bearing the savor of piety and the true light of the Gospel. It may come to pass in the great day of accounts, that some that we count least in the church shall appear to have been really great in the influence that went from them.

Waxhaw congregation has been a fountain of light and piety in our land, for which we should render devout thanksgiving, and pray for its future success in every good work. She stands among her daughters, which have excelled her in growth, but the old head may yet rise among the scions and eclipse them all.

We desire to add a few facts, omitted in the regular narrative of events. It has operated against the growth and numbers of the Waxhaw church for half a century, that large tracts of land were owned by considerable planters, whose lands were cultivated by negroes. Thus the white population was sparse in the vicinity of the place of worship, but thus rendering it an important field of labor for the benefit of the other class of our population. Now every person but one of people of color has left the "old Waxhaw church." But great changes take place in the movements of population, so that, in a few years, that fine section of country may be filled with the Anglo-Saxon race. It ought to have been mentioned, that the church was supplied for a time during the late war by D. M. McLure, a licentiate of Harmony Presbytery. At one time, the churches in Lancaster were also supplied by Rev. J. T. Hall, now of Lynchburg, Va. Also, the Rev. Sam'l J. Price was settled as pastor of these churches for a short period, including the year 1871. Here he was called to lay aside his armor, and enter the rest that remains for the people of God—a minister greatly loved by the people, and whose death they greatly deplored.

JAMES H. SAYE.

HISTORICAL SKETCH

OF

PURITY PRESBYTERIAN CHURCH,

CHESTER, S. C.

THE Presbyterian church called Purity occupies the central part of Chester County, including the town of Chester. For fifty-four years after its organization, its sole house of worship was upon a tract of land near Bull Run, a small tributary of Rocky Creek, at a point two miles and a half east-southeast from the Courthouse. Then, for forty years, the congregation worshipped, first alternately, and afterwards with a distinct proportion of time to each, in two houses, the one upon the original site, and the other in the town of Chester. During the past six years, regular worship has been maintained in the town church alone.

The special reason for the name which was given the church cannot be ascertained. It has been its official title ever since its first appearance upon the records of Presbytery. Its early history shows that even if it was first pure, it was not always peaceable. Popularly it was long known as "The Bull Run Church." In all its earlier applications for ministerial supplies, before the present formal organization was effected, this title was used.

Purity church, as at present constituted, was first connected with the South Carolina Presbytery, which embraced the territory in which the congregation lay. When this Presbytery was divided, in November, 1799, into the First and Second South Carolina Presbyteries, the church was included in the former. Upon a further readjustment, in 1810, Purity church, with all the others in York and Chester Counties, except Catholic, was included in Concord Presbytery. In October, 1824,

the Presbytery of Bethel was set off out of portions of Concord, and afterwards added to from South Carolina and Harmony, and this church came under its care, where it has since remained. Its Synodical relations, dependent upon its Presbyterial, have followed the gradual subdivision of the Presbyterian Church in America as it expanded and occupied new territory and was rearranged, and thus have been with the Synod of New York and Philadelphia, the Synod of the Carolinas, the Synod of North Carolina, the Synod of South Carolina and Georgia, and the Synod of South Carolina.

While there is no direct evidence of the fact, it is almost certain that a church existed at Bull Run as early as 1770 or 1771. It was in 1770 that Rev. William Richardson organized a church at Catholic, and the relations of this church and Bull Run or Purity were for many years so intimate that it is most likely that the latter was established at the same time. This is rendered more probable by the fact that, in 1772, the two congregations, Catholic and Bull Run, made formal application to Orange Presbytery, which then embraced this territory, for the ministerial services of Rev. James Campbell. From an account sent up to the General Assembly in 1802, it would appear that Mr. Campbell, an aged and infirm man, preached at Bull Run a year and six months, and then returned to North Carolina, where he died, at "The Bluff," on the Cape Fear, in 1781.

For ten years subsequent to Mr. Campbell's leaving, including the Revolutionary period, nothing is known of the history of the church, and its name nowhere appears. It is presumed, therefore, that its fortunes were seriously affected by the war then prevailing, and its organization, if it had a formal one, lost by the death or removal of officers; for when next the name appears, in connection with a petition to the new Presbytery of South Carolina, in April, 1785, for supplies, it is represented as "unformed." "Unformed" may have been used at this time in the sense of *disformed*, or disorganized. For a short time during this period, perhaps about 1784, it has been ascertained that Rev. James Templeton, who also was an

old man and spoken of "as being far from an animated speaker, but as taking great interest in the general business of the church," ministered to the scattered flock. It is said of this brother that he was no great mathematician, and could never solve the problem of the division of his next charge into "quarters," when he had five elders to assign them to.

The last reference to Bull Run occurs on October 11, 1785, when the Presbytery was petitioned to send it supplies, and when it was still represented as unformed. This word appears no more, and when next the congregation is alluded to, it is in connection with the name it now bears, Purity, which appears upon the Presbytery's records in 1787, without any account of the organization or formal enrollment. It is most likely, however, that an organization, or re-organization, took place within a very few weeks after this October 11th, for Rev. John Simpson, of Fishing Creek, was then directed to visit the church and effect its organization, which, it is almost certain, from his nearness to the field, his known activity and promptness in all general work, and the approach of the winter season, he did at once. For these reasons we may safely regard this 1885 as the centennial year of Purity church's history.

For a year or two the church appears to have made no effort to supply itself with the preached word. On March 18, 1788, it called for the services as supply of Licentiate Wm. C. Davis, but without avail. It was this Davis who afterwards became so widely known, not only for his eloquence and force, but by his departure from Presbyterian orthodoxy, resulting in his withdrawal from the Church, and establishment of the body called the "Independent Presbyterian Church," which long existed in this region of country. For the next six years repeated applications to the Presbytery resulted in the church's securing only occasional supplies, among whom was Robert McCulloch, who, receiving a call, was, on April 9, 1794, installed pastor. This relation continued until November 13, 1800, when, having been found guilty of gross sin, Mr. McCulloch was deposed from the ministry. During his incumbency, the second house of worship was built, replacing the old, un-

hewed log structure, which had been erected long before his day. It was a period of hardship and difficulty in the church. The congregation was weak in numbers and means, discouraged by the long vacancies through which they had passed, and were sadly divided in sentiment on various questions. About this time there was a large influx of people who ceased not, for many years, to make trouble for the church. The subjects of psalmody, camp-meetings, preaching of ministers of non-corresponding bodies, and the inter-communion of Presbyterians and Methodists, produced great confusion, by reason of the persistency and prejudices of a small minority in the church.

From the deposition of McCulloch, in 1800, until 1806, there was no ministration of the Word except by transient supplies. In March, 1802, a call was extended, conjointly with Catholic, for the pastoral services of Licentiate Thomas Neely. This call was returned, not having been duly certified. It is highly probable that the real reason for the return of the joint call was that only a minority of Catholic church united in it; for in this same year Robert McCulloch had so thoroughly regained the confidence and sympathy of the latter people that he was, upon their petition, reinstated, and resumed his work there. Concord church, after a few years, united in the employment of his time. Meanwhile a church, called Edmunds, had been organized at a point near the late Valentine Atkinson's, eight miles northwest of the Court House. This church was afterwards merged into an organization that existed a mile or two south of Lowrysville, called Mt. Pleasant, not the present Mt. Pleasant of Bethel Presbytery, which is a new organization (and established at a place called Mt. Misery!) several miles distant. With this Edmunds church, Purity church issued another call to Mr. Neely, who, on October 17, 1806, was duly ordained and installed. Feebleness and declining health interfered much with his work, but he labored with great fidelity and acceptance while God gave him strength. He died November 16, 1812, the only pastor or supply of this church who has been in its service at the time of his call higher.

The church now remained vacant for three years, when

Francis H. Porter was engaged as supply, a relation which continued for a year, when the persistency of a small number of people in the church, in stirring up strife on the psalmody question, induced him to leave the church. This Mr. Porter was the father of a number of able ministers bearing that name, and known to our generation. For five more years there was a vacancy, relieved only, during a part of the year 1819, by the service of Licentiate Aaron Williams. On September 20th, 1820, James Kennedy, the last of the original ruling elders, died, leaving a part of his estate, one thousand dollars, to the church. The money was invested for the church. Five hundred dollars were used to aid in the erection of the present house of worship, and the remainder is still due the church by insolvent estates. On June 7th, 1824, after about three years' service as supply, James B. Stafford was ordained and installed pastor of Purity and Concord churches. This pastorate continued eight years, followed by a year or two more of supplyship, before he finally removed. During this time the church made rapid progress; about seventy members were added, and the membership grew from twenty-nine to ninety-nine. A new church, the building now called "Old Purity," was erected at large expense and in handsome style for that day. But while the church was enjoying a high degree of prosperity, the stirring days of Nullification came, and so bitterly did parties oppose each other, and so ready was the adversary to carry strife into the church, that when a minister who had been a fiery speaker and writer on the Nullification side was invited, against the protest of some members, to occupy the pulpit, a large number of members, including two elders, seceded and established a preaching point at the old Brick Church, where they continued to worship, but without any organization, until the formation of Pleasant Grove church, when they cast in their lot there. This occurrence induced Mr. Stafford to resign his charge, and on November 5th, 1833, the pastoral relation was dissolved.

After a short supplyship by Rev. Robert Walker, who had been for forty years pastor of Bethesda, the church united with

Concord in a call to Licentiate John Douglas, a member of Purity church itself, and on April 30th, 1836, he was ordained and installed, Rev. James H. Thornwell preaching the sermon, Rev. John B. Davies charging the pastor, and Rev. Cyrus Johnston charging the people. Mr. Douglas was pastor a little over ten years, doing faithful, earnest work, and laying the foundations for much of the after success of the church. No disturbance took place during his time, except a slight one occasioned by the agitation of the question of establishing a preaching point in town, which Mr. Douglas settled by building what was always called "the Lecture-room," at his own expense. This building yet stands, now the property of the Roman Catholic Church, on Main street. The congregation soon saw that it was a wise step, and reimbursed their pastor for the larger part of the money he had expended. The membership of the church in 1836 was somewhat under fifty; when this pastoral relation was dissolved, in the fall of 1846, the church numbered above a hundred.

For a few months Rev. Samuel C. Pharr supplied the pulpit, and in April, 1848, Rev. Donald John Auld, M. D., was installed pastor. He remained with the church four years, during which time the first manse was built. This is the building still owned by the church, a mile from town, on the Columbia road. Dr. Auld ministered faithfully and eloquently to the people, but with no special manifest results following.

We have now reached the more modern period of the church's history. On April 2, 1853, Rev. James Evans White was ordained and installed pastor. Only five of those who were members of Purity church on that date are still with us, viz.: Mrs. Rachel Hemphill, Mrs. H. C. Brawley, Robert Wylie, Mrs. Lucinda Wylie, and John W. Walker. The church had attained sufficient strength to support a pastor alone, numbering at this time about one hundred and ten members. Mr. White was pastor just twenty years. For some years during his pastorate there were many additions to the church, both on profession and by letter. The town grew rapidly, railroads were built, trade increased, and it was soon found

that not only was there need to increase the proportion of time given to services in town from one-half to three-fourths, but a larger house of worship became necessary. Accordingly, the house in which we now meet was erected and set apart to the service of God, on January 21, 1855. A few months after the dissolution of this pastoral relation, in April, 1873, the the services of Rev. A. F. Dickson were engaged as supply, and in July, 1874, the pastoral relation was established, to be ended in October, 1876. During this short pastorate there were large accessions to the church, bringing up its membership from one hundred and ten to one hundred and forty-nine. It is to be regretted, however, that troubles, which began with the leaving of Mr. White, continued, greatly to the disadvantage of the church, and to the unhappiness of many of its members, who felt it right to absent themselves from the services. After the pastorate of Mr. Dickson, Rev. W. S. Plumer, D. D., supplied the church until the calling of the next pastor, Licentiate Geo. A. Trenholm. Mr. Trenholm's pastorate began, after some previous service as supply and pastor-elect, on November 23, 1877, and ended April 14, 1883. During his pastorate, a little colony was sent off to become the Smyrna church, forty-five members were received on profession, thirty-two by certificate, eighteen died, eleven were placed on the retired list, nine adults and forty-three infants were baptized, two deacons were installed, and the membership of the church was left at one hundred and seventy. During this pastorate, also, the present handsome and commodious manse was erected in town on the lot given by Mrs. Dr. Wylie.

The present pastor, Rev. George Summey, took charge of the church as pastor-elect March 19, 1884, and was installed June 1, 1884. Thus far in his pastorate, there have been received into the church, by profession and letter, about seventy-five members, and the church now numbers two hundred and twenty.

The following Ruling Elders compose the present Session of the church: Robert Wylie, John W. Walker, James Hemphill, J. L. Harris, J. J. Stringfellow, W. H. Witherow, James

Hamilton, Jas. K. Marshall, Julius Mills, and E. P. Moore. Their predecessors in this office were: James Kennedy, James Williamson, Alexander Walker, William Lewis, Edward McDaniel, Robert Boyd, Andrew Morrison, John Wilson, John Bell, Hugh Gaston, William Bradford, John Harden, Robert Walker, John Walker, Charles Walker, Matthew McClintock, James McClintock, Abraham White, John Reedy, John Walker, Jr., James McAliley, Adam Walker, Charles Walker, Jr., William Dixon Henry, Hiram C. Brawley, Alexander Walker, John A. Reedy, Sample Alexander, and Wm. M. Thomassen.

The following are the present Deacons of the church, viz.: John B. McFadden, I. McD. Hood, Thomas N. Youngblood, N. P. Alexander, Edward A. Crawford, A. C. Fischel, and H. W. Hafner, whose predecessors were: William Dixon Henry, Hiram C. Brawley, John C. Curry, John Leonard Harris, William H. McConnell, and James A. Stricker.

Of the sons of this venerable church, the following have entered the ministry of the Word, viz.: John Douglas, R. E. Sherrill, L. R. McCormick, and Charles R. Hemphill, while one other, a son of the late Ruling Elder and faithful man of God, Sample Alexander, is now in the Seminary fitting himself for the same blessed work.

On February 19, 1884, the present church building was seriously damaged by the great cyclone, for which that day will be long remembered in this region. It was within a few months after repaired, enlarged, greatly beautified and refitted, at large expense, and as thus rehabilitated was first used June 1, 1884, on the occasion of the installation of the present pastor. The congregation is now well equipped, with an efficient Session, an active Board of Deacons, and a devoted membership. The Ladies' Missionary Society, the Band of Busy Boys, and the Society of Helping Hands, aid greatly in fostering the missionary spirit, awakening interest in Evangelistic Work and caring for the Sustentation cause, the respective objects for which they work. In every department the congregation is well prepared to accomplish, in the future as in the past, a good work for Him who hath purchased the Church with His own blood.

GEORGE SUMMEY.

ADDRESS

OF

REV. FRONTIS H. JOHNSTON, D. D.,

OF ORANGE PRESBYTERY.

MODERATOR, FATHERS AND BRETHREN:

THE Presbytery of Orange conveys to your venerable body to-day her most hearty salutations in the Lord. The cordial invitation you have extended to her to be present on this occasion has been appreciated in full; and I think I am justified in saying that, even though a formal invitation had been lacking, the old mother Presbytery would have been inclined, without ceremony, to invite herself to be present. In any event you would have been assured, as you now are, of her warmest sympathy in all that makes this day significant in itself, and so interesting to you.

Moderator, we are here to rejoice with you, and to give thanks, as it is meet, while we listen to the narrative of the Lord's doings among you and by you for one hundred years past.

If there are shoutings over the Ebenezer-stone you set up this day, our voice shall be heard mingling with yours, saying, "Grace, grace unto it." Orange Presbytery cannot be an impassive beholder of this event. She remembers that the noble tree under whose ample spread and in whose goodly fruit you rejoice to-day was first a tender shoot plucked from her own vine, and planted in this virgin soil. She bears in mind the few scattered congregations, now multiplied on every side, which then looked to her for the ministrations of the gospel and that wise discipline and fostering care which distinguish the Presbyterial Episcopate; and, above all, she reminds herself that the sainted men whose names are to be always connected with the

rise and progress of Presbyterianism in this State, went forth from her own bosom and some of them were of her own nurture and training—Alexander, Edmund Harris, Reese, Cummins, Simpson—the co-Presbyters of McAden, Pattillo, Caldwell, McCorkle, Hall, and others, whose names, one hundred years ago, made illustrious the roll of Orange as men of learning, faith, and abundant and successful labors.

She has equal interest with you in noting with thanksgiving the progress made in these hundred years, as they have yielded the fruit of the labors of these pioneers and consecrated men.

The Presbytery of South Carolina, elder daughter of Orange, has, within the century, become five flourishing Presbyteries and a noble Synod. The mother Presbytery herself has in the same time developed into five large Presbyteries and a Synod, the combined household aggregating, according to the latest statistics, ten Presbyteries, two hundred and thirteen ministers, fifteen hundred and ninety elders, four hundred and thirty-six churches, and nearly thirty-three thousand communicants, being nearly one-fourth the strength of our entire communion, contributing last year somewhat less than one-fifth of the entire revenue of the Church for all purposes, or not far from a quarter of a million of dollars. The wilderness, Moderator, of a hundred years ago, stretching from the mountains to the seaboard, is become a garden fragrant with sweet spices, bearing all manner of pleasant fruit; and the venerable mother notes, with ascription of the glory herein to God, that the consecrated talents and labors of her first ministers expended in the pulpit, the academy, and in prolonged and arduous mission work, were the precious seed from which has sprung all over the two Carolinas a rich harvest of Presbyterian corn and wine—the foundation of the stately temple under whose still swelling dome and expanding wings an ever-increasing multitude of children gather to worship the God of the covenant made with their fathers. The fathers have long since rested from their labors, but the children are here to do honor to their memory, and to thank God, and take courage from their example of faith, endurance, and heroic labor.

The Presbytery congratulates you, Moderator, as the children to whom has descended this grand heritage of faith and zeal from a noble Presbyterian ancestry. We have watched you with deepening interest from the moment you were launched at the Waxhaws through all the changes of these hundred years; have rejoiced in the evidences of your prosperity, and sympathized with you in dark and ominous days; have seen, with thankfulness, the clouds lift, the storm pass, the danger averted; have pleaded the divine promises in your behalf in the hour of perplexity and divided counsels; have admired—and caught for ourselves herein fresh impulses of zeal—your life and spirit and energy in advancing the Kingdom of our common Lord and Saviour, and we bid you God speed.

Acting in the spirit and faith of our forefathers, in taking diligent care of the present, we shall be taking the best care for the future. No man here may say what the future has in store; nevertheless, any one here may step to a window in the palace of our King in Zion, and see the things to come. We look forth upon a scene of surpassing interest to all the King's people—a scene of ecumenical grace and peace and spiritual triumphs. We see the "beams which shine on Zion's Hill," kindling every land with the light and beauty of holiness. We see the "King who reigns in Zion's Towers" commanding the homage and service of the nations.

And now, Moderator, if I may presume in courtesy that you ask after the health of the venerable mother of us all, I am pleased to assure you that it was never better. She preserves all the buoyancy and freshness of her youth, its vigor also; for hers is age without its decrepitude. It has never occurred to her that, on the score of her many years and labors, she might be justified in retiring. She still claims her place in the Church militant, and has reserved for herself perhaps a more extensive field of operations than any occupied by her daughters. After the various successive partitions of her territory in the erection of new Presbyteries, she still has left a large area unoccupied to any extent by our Church—an area containing a

number of counties on our sea-board in which there is not a single church of our faith and order. Into this unreclaimed region the Orange Presbytery is pushing her work slowly, but hopefully. Perhaps before the close of the century we shall see the youngest daughter of Orange installed over our eastern shore as a new Presbytery.

Wishing you, Moderator and brethren, the best of wishes. even grace and blessing from God, for yourselves and the church you represent, I thank you for the cordial welcome and courteous consideration and filial regard you have extended to the mother Presbytery in the person of her representatives.

ADDRESS

OF

RULING ELDER ROBERT BINGHAM,

OF ORANGE PRESBYTERY.

MR. MODERATOR, FATHERS AND BRETHREN:

JANUS, the old Roman god of gates and entrances, beginnings and anniversaries, was always represented with two faces, one looking to the past, and the other to the future; and at the beginning of each year costly offerings were made before each of the god's faces—thanking him for past, and supplicating him for future good. And in honor of this god of beginnings the Romans named the first month of their year Januarius, and we perpetuate the name in our month January, thus measuring one-twelfth of our time still, as the Romans measured one-twelfth of *their* time, by a name derived from this doubled-faced god of gates. We come here to-day, at this anniversary, at this beginning of a new century, to look backward and forward, and to worship Him who from the everlasting Past to the everlasting Future is God.

Looking backward, a century is a long time. Three of these centennial stepping-stones carry us back to the England of Elizabeth before the Armada, and to Shakespeare while still a rollicking boy just out of his teens, when the English-speaking race, which now numbers above a hundred millions, and occupies about one-fourth of the habitable globe, numbered less than five millions, and occupied a territory no larger than one-third of the State of Texas. Eighteen of these stepping-stones take us back to those who looked into the face of the God-Man, when the Word was made flesh and dwelt among

men. Sixty centuries, according to our common chronology, take us to Eden. But of all these sixty centuries, the one just behind us is the most remarkable for material and moral progress. We have in this age the four mythical ages—the golden age, the silver age, the brazen age, and the iron age, all combined, with an age of steam, steel, and electricity added to make the combination more potent. We hardly realize this wonderful progress. Familiarity has not bred contempt, but it has bred a sort of calm indifference.

Not quite two hundred years ago, Sir Isaac Newton, the greatest philosopher among English-speaking men, made the very remarkable prediction in his "Observations on the Prophecies of Daniel and the Apocalypse of St. John," published in 1733, that man must travel at the rate of thirty miles an hour in order that the universal christianization of the world so distinctly predicted might occur. Fifty years later, Voltaire, who lost no opportunity to scoff at religion and its advocates, who said of Christ that he intended to "crush the wretch," the infidel Voltaire made himself very merry at the expense of the great philosopher. He said that the greatest of all Englishmen was truly great when he confined himself to the abstractions of mathematical science, when by his newly discovered theory of gravitation, he measured the earth and weighed the stars in a balance; but that he dwindled into childish imbecility when he bound his faith to a system which required the absurdity of a man's travelling faster than a race-horse at full speed. But in the century just behind us, a speed twice that predicted by Newton has often been attained; and the very room in which Voltaire lived and wrote what was to "crush the wretch," has become the depository of a Bible Society.

A hundred years ago there was no Sunday-school, no Bible society, no tract society, no religious newspaper, no missionary effort. A hundred years ago, a well-printed copy of the Bible cost a laborer about one-half of his year's wages. But a hundred years ago a Welsh clergyman found his little daughter weeping because, the winter rains having swelled the river, she

could not read the beautiful Bible stories to the child of a neighbor who had no Bible, and was too poor ever to have one. The father went to London, told his story to some benevolent Christians, and raised money to supply every family in Wales with a copy of God's Word. And then, in one of those moments of holy exaltation, when God seems to inspire the actions of His servants now as distinctly as he did their words what time he touched Isaiah's lips with fire, he exclaimed, "And if for Wales, why not for the whole world?" Such is the origin of the British and Foreign, and of its daughter the American, Bible Society, one hundred years ago; and in the century just passed this agency, put into operation under God by a motor seemingly as feeble as a child's tears, has published more than two hundred million copies of the scriptures, in two hundred and fifty different languages, spoken by seven-tenths of mankind, so that to-day seven-tenths of the human race can read in their own language the wonderful works of God.

One hundred years ago a pious young man rose in a convention of English Christians, and began to speak of preaching the Gospel to the Hindoos. A prominent clergyman rose, called the young man to order, and said: "Sit down, young man; when God wishes to convert the heathen, He will do it without your aid or mine." But young Cary went nevertheless, and began the work in India, which has produced such pentecostal results. Only three-fourths of a century ago the battle of New Orleans was fought several days after the treaty of peace had been signed in London; so that all the suffering and death of that memorable field was useless, whereas now the news of the treaty would reach New York three hours, by sun time, before it left London.

And now with these wonderful conquests of time and space which steam and electricity have achieved, and with the wonderful advances in medical science, aided by chloroform and vaccination, the Christian missionary carries to the heathen world conquests of nature and conquests of disease almost as wonderful as the miraculous powers of the apostles themselves,

and more permanent and available; and in these last times God is using these wonderful victories over nature, and these wonderful victories over disease, just as he used the miraculous gifts of the apostles, to convince the heathen world that those who wield these powers represent a higher civilization and a higher religion; and He is using them with an effect in these last days unequalled even in the apostolic age.

I come now, at this first centennial stepping-stone of the existence of the Synod of South Carolina, to bring the salutations of the mother to the daughter, to unite the thanks of mother and daughter to the Giver of all good for his blessing in the past, and to unite the prayers of mother and daughter for His blessing in the future.

Horace began his beautiful ode to the daughter of one of his early female friends with these words: "*O mater pulchra filia pulchrior*"—O daughter, more beautiful than your beautiful mother! I bring the salutations of Orange Presbytery to the Synod of South Carolina in the same language, "*O mater pulchra filia pulchrior*"—O daughter, more beautiful than your beautiful mother!—with the fervent prayer from the mother that, while she may never be less beautiful, the daughter may grow with the years more and more beautiful, in the beauty of holiness, in the beauty of usefulness, in the beauty of increased and increasing likeness to Him who is altogether lovely!

HISTORICAL ADDRESS

BY

JOHN L. GIRARDEAU, D. D., LL. D.

PRESBYTERIANISM IN SOUTH CAROLINA.

BRETHREN OF THE SYNOD OF SOUTH CAROLINA:

IN the year 1785, a Presbytery called the Presbytery of South Carolina was organized in the upper part of this State. It was not the first body bearing that name which had existed in the State, for, as will be shown, there was another so designated which existed in the Low Country and preceded it for many years. But it was the Presbytery from which have been organically developed the other Presbyteries which constitute the Synod of South Carolina. From it the organic life of the Synod emanated. In view of this fact, you deemed it proper to hold at this meeting services having the significance of a Centennial Commemoration, and were pleased to assign to me the duty of delivering an address appropriate to the interesting occasion.

There is a circumstance which somewhat embarrasses the attempt to discharge that office. In 1854, the venerable and lamented Dr. George Howe preached a sermon before this Synod in Charleston upon the "Early History of Presbyterianism in South Carolina." That admirable and instructive discourse was published in pamphlet form, and was circulated among the churches of the Synod. The ground, therefore, has to some extent been already traversed by a master of historical research. Some of the statements of facts made by him will necessarily have to be repeated in an address devoted to the treatment of almost the same subject. But while this is true, it may at the same time be remarked that the opportunity is furnished for the introduction of some historical matter not

embraced in the discourse of Dr. Howe, and for a fresh examination and comparative statement of some of the dates and facts connected with the origin of Presbyterianism in this State—a result in large degree made possible by his own subsequently published History of the Presbyterian Church in South Carolina. I cannot, while adverting to that work, resist the impulse to emphasize its importance. It should be in the hands of every family within the bounds of this Synod. Besides the general interest attaching to it in consequence of its invaluable account of our Presbyterial and Synodical development, it possesses peculiar worth as a collection of chronicles which preserves from destruction the traditions touching the early history of particular churches, a permanent record of minute incidents and details, which must otherwise have faded entirely from the memories of men. It was the fruit of protracted and painstaking toil imposed by the direction of the Synod, and it will be to our shame as well as our injury if we consign it to the dust of the bookseller's shelves. Is not the present a fitting occasion for an effort to give it that wide circulation which its merit and its value demand?

There were two methods according to which the present duty might be performed—the one to give a simple narrative of facts, an historical recital unattended by didactic comment; the other, to furnish the most interesting special facts of our early history, and an outline of our Synodical development, accompanied by an enforcement of at least some of the lessons which the theme cannot fail to suggest for our reflection. The latter scheme of treatment will be pursued.

It so happens that in observing a Centennial Commemoration of the origin of that Presbytery from which our organic expansion as a Synod took its departure, the occasion may also be embraced for the bicentennial celebration of the first introduction of Presbyterianism into this State. If this can be made to appear, it will be felt that a double interest pertains to these memorial services. This consideration will, I trust, secure the indulgence of the Synod for two lines of statement, the one having reference to the earlier history of Presbyterianism in

the Low Country before the Revolutionary War, the other to its later history, beginning with the organization in the Upper Country of the Presbytery of South Carolina in 1785.

I. The first permanent settlement of the colony of South Carolina was effected in 1670. The city of Charleston—at first called Charlestown—began to be built on its present site in 1680. During these ten years there is no evidence to show that a single church of any denomination was organized. In 1683, a colony of Scotch Presbyterians, fleeing from prelatic persecution in their native land, under the conduct of Henry Lord Cardross, attempted a settlement at Port Royal. Along with them came the Rev. William Dunlop. Dr. Howe is of opinion that he was at the time only a licentiate of the Church of Scotland, but it is very probable that he had been ordained before he left the old country. After the breaking up of this colony, which did not last more than three years, he returned to Scotland. This was in 1690, in which year he was made Principal of the University of Glasgow. During the existence of the ill-fated colony at Port Royal, he was accustomed to preach to them; but whether he induced them to organize a church, however likely that may be, there is no extant evidence to show. As he did not return to his own country until 1690, four years after the dissolution of the colony, it must be regarded as almost certain, in view of his character and abilities, that he ministered in holy things during those years to his struggling countrymen and brethren of the same faith in South Carolina. At any rate, there is enough to prove that there was in the Low Country of this State Presbyterian preaching and worship according to the doctrine and order of the Scotch Church, two hundred years ago. Dunlop, the preacher, was the son of the Rev. Alexander Dunlop, of Paisley, a brother-in-law of the celebrated Principal Carstairs, and was a man of distinguished ability and scholarly acquirements. Wodrow, as quoted by Howe, says of him: "I can never name [him] without the greatest regard to his memory."

There has been a difference of opinion with reference to the year in which the church known as the Circular Church of

Charleston was founded. Dr. Ramsay, in his History of South Carolina, gives 1690 as the date; but elsewhere, according to Dr. Howe, "he argues" (probably in his History of the Circular Church) "that it was formed and constituted between 1680 and 1690. One reason for this declaration is the assertion in a letter written by this church in 1750 to the Rev. Drs. Guise, Doddridge and Jennings, 'that upwards of sixty years ago they had been a church.' Another is found in the consideration that a community, a large majority of whom were dissenters from the Church of England, and zealous in their religion, would not have remained very long without some religious organization. To this we may add," observes Dr. Howe, "the residence of the Rev. Thomas Barret, Makemie's correspondent, on Ashley River, in 1684–1685, and Makemie's own attempt to remove here in 1684, to which he was drawn, probably, by knowing the existence here of a religious community desiring the services of a Presbyterian minister." Mills, in his Statistics of South Carolina, assigns as the date of the organization of this church the year 1682. In view of all this evidence it may be safely assumed that the church existed as an organized society in 1685.

What concerns the present purpose is that it consisted of two elements—English Independents and New England Congregationalists, on the one hand; and, on the other, Scotch, English and Irish Presbyterians. This Presbyterian element was influential enough to stamp the first name by which the church was known, and to determine, to a large extent, the ecclesiastical relations of its ministers. It is curious that Stobo from 1700 to 1704, Livingston his successor, Tennent, Hollinshead, Keith, Palmer, Post and William H. Adams, who from time to time served it in the ministry, were professed Presbyterians. Further, this element was the potential germ from which directly sprang the First Presbyterian, commonly styled the Scotch, church, in 1731; a church which has survived the revolutionary changes of the past, and is now in connexion with this Synod. The immediate issue upon which the Presbyterians withdrew from the Circular church was that of subscrip-

tion by its ministers to the Westminster Standards, the expediency of which they affirmed and the Congregationalists denied. The question was one which at the time was agitated in the old country and in the new, caused a division of sentiment in the original Presbyterian Synod in America, communicated itself with a like result to the Presbytery of South Carolina on the coast of that Province, and from it naturally passed down to the churches under the care of its members. Although, therefore, there was not, in 1685, a church distinctively and exclusively Presbyterian of English-speaking residents of Charleston, there was one containing a powerful Presbyterian element, which subsequently became a church, and is to-day one of the most important in our State.

Previously to 1685, a considerable number of French Presbyterians sought, in the infant colony of South Carolina, a refuge from the storm of persecution which raged in the land of their birth. Various dates have been assigned to the organization of the French Protestant, or Huguenot, church in Charleston, but it has, I think, been conclusively proved, in an eloquent address delivered in 1884, in New York, before the Huguenot Society of America, by the Rev. Dr. Charles S. Vedder, that the church was founded about 1681–1682. The evidence at least shows that it was in existence in 1685, two hundred years ago. This venerable church has survived the vicissitudes of that protracted and often tempestuous period, and is now the sole ecclesiastical representative in the United States of the Church which in its devotion to the Gospel of Christ lost, according to the statement of Quick in his Synodicon, in one brief decennium two hundred thousand martyrs—the grand old Presbyterian Church of France. Its present minister sits with us to-day as a member of this Synod, and will take a prominent part in these commemorative exercises.

It is exceedingly probable that in 1685 there were more than one church of French Presbyterians in the Low Country of South Carolina outside of Charleston. Several reasons constrain this belief. Some French Protestant refugees came with the English colonists, who, under the lead of William

Sayle, accomplished the first permanent settlement of the State fifteen years before, in 1670; as early as 1678, two years before the location of the present city of Charleston, the Records of the Secretary of State's office show grants or surveys of land bearing Huguenot names; in 1680, under the auspices of King Charles II., of England, a considerable body of French Protestant immigrants settled in the colony. These refugees from religious persecution naturally brought the ministers of their faith with them; a presumption hardly needing to be established, but actually confirmed by the fact that the names of Huguenot ministers afterwards appear, concerning whose place of emigration and time of arrival there is no historical record, and by the fact that there still exists a Latin certificate of a marriage ceremony performed by a Huguenot minister about 1684–1685; by law, the agreement of seven persons among them was sufficient to constitute a church; and finally, it is, in view of these considerations, unsupposable that these men who, to preserve their doctrines, order and worship, had abandoned their beautiful native land, and encountered the hardships and perils of a savage wilderness and the murderous assaults of more savage Pagans, could have lived for years without the organized institutions of the gospel. They probably had their ministers—they certainly had their elders—and they were animated by a passionate devotion to their ancestral faith. What hindered their organization of churches? Indeed, the common opinion is that the French church on the Santee River was coeval with, if not anterior to, that in Charleston, and we have seen that that church was in existence at least as early as 1685.

It has been shown that William Dunlop preached at Port Royal, in 1683. Early as this was, there seems to have been another Presbyterian preacher who preceded him. This was Pierre Robert, of Piedmontese extraction, who was the first minister of the French Protestant church on the Santee River. "There is," remarks Dr. Howe, "an ancient register of his family, in which he is said to have been the first Calvinistic minister who preached in South Carolina." If this statement be correct, Robert preached before 1683, since at that time

Dunlop was preaching. The inference must also be drawn from it that he preceded Elias Prioleau, the first pastor of the church in Charleston, by at least three years, since the latter did not reach Carolina until 1686. Pierre Robert and William Dunlop deserve to be remembered as the earliest Presbyterian preachers in South Carolina.

There were three French Presbyterian churches outside of Charleston, one on the Santee, near its mouth, another at Orange Quarter on the eastern branch of the Cooper River, and a third on the western branch of that stream. What became of those churches? The answer to that mournful question may be attempted further on in these remarks. At present I follow the chronological sequence of events.

Just two hundred years ago, in October, 1685, occurred the Revocation of the Edict of Nantes, an act of despotism, bigotry, and suicidal fatuity, by which France lost by flight hundreds of thousands of her best and most useful citizens, sacrificed innumerable Protestant lives, and presented to the astonished gaze of the nations the monstrous picture of a mother drunk with the blood of her own children. It has in certain quarters been proposed to celebrate its two hundredth anniversary. No Protestant resident of France can contemplate the event except as one the memory of which calls for profound humiliation. But it had two sides; on one side, it frowned and darkened and rained hail-stones of wrath on that unhappy country, but, on the other, it shed upon other lands the illuminating beams of the divine smile, and extended the promise of the divine blessing. While, therefore, we cannot regard but with detestation the atrocious deed itself, or its disastrous consequences to the Presbyterian Church of France, we may gratefully commemorate the results secured through it to us by the wonderful providence of God.

Thus far in these remarks a two-fold end has been had in view, first, to show that, by a somewhat curious coincidence, these services have, in some degree, a bicentennial import; and secondly, to present in brief some of the prominent facts connected with the early introduction of Presbyterianism into

this State. It must be confessed, however, that no permanent results of its introduction have yet been encountered save two —the formation of the Huguenot church in Charleston, and the existence of an element in the Circular church which subsequently developed into the First Presbyterian church in that city.

We pass on now to a field that promises more substantial fruit. In 1696, the Dorchester Congregational church was founded on the Ashley River by a colony from Dorchester, Massachusetts. It was supplied partly by Congregational and partly by Presbyterian ministers. In 1754, the majority of the church, together with some from the neighboring branch congregation at Beech Hill, removed with their pastor, the Rev. John Osgood, to Liberty County, Georgia, and built a church-edifice at Medway. There were, however, a sufficient number who remained to preserve the identity of the old Dorchester church, and as late as a part of the decade from 1840 to 1850 it was served by the Rev. Mr. Sheldon. On the 20th of March, 1859, the following preamble and resolutions were adopted by "the members and supporters of the Congregational or Independent church at Dorchester, S. C.": "Whereas, a number of the worshippers and supporters of the Congregational or Independent church of this place have felt for some time the importance and necessity of a regularly organized Presbyterian church, therefore be it

Resolved, That Charleston Presbytery at its next meeting be petitioned to organize an Old School Presbyterian church in Summerville, on the first Sabbath in June next, under the name of the Summerville Presbyterian Church." Accordingly, in June, 1859, this church was organized by Charleston Presbytery, and the members of Dorchester church united themselves with it. The Summerville Presbyterian church, therefore, keeps up the succession of that ancient church. So considered, the Summerville church is the oldest church in the Synod, although not the oldest of those which were originally Presbyterian.

The Wappetaw Congregational church was also founded by

a colony of New Englanders, who settled in the latter part of the seventeenth century in the neighborhood of Sewee Bay, and is one of the oldest churches in the State. The precise date of its organization, however, it has been found impossible to ascertain. Legitimate reference is made to it also, because the two churches of Mount Pleasant and New Wappetaw, at McClellanville, into which, in recent times, it was divided, are now Presbyterian, and are among the components of this Synod.

In the year 1700, the British man-of-war, "Rising Sun," was conveying back to Scotland the survivors of the ill-starred colony on the Isthmus of Darien, and in a dismantled condition stopped off Charleston bar. The Rev. Archibald Stobo, who was one of the passengers, went up with his wife and a few others to the city in a small boat. While they were absent a hurricane wrecked the ship, and all on board perished with her. Stobo then became the minister of the Circular church. In this relation he continued until 1704, when he resigned. He then betook himself to the work of organizing Presbyterian churches in the surrounding country. How rapidly he accomplished his purpose there is no means of precisely determining; but it is certain that in six years' time he had established four Presbyterian churches; for there is authority to show that in 1710 there were in the colony, outside of Charleston, that number of "Churches of British Presbyterians." In all probability, these churches were those of Wilton, Cainhoy, James Island, and either John's Island or Edisto Island. Cainhoy, alas! has long been extinct; the brick ruins and the old graveyard with its tombstones alone remain to indicate to the passer by the spot on which such devoted preachers as John Baxter and John Martin once proclaimed the gospel. The others are yet in existence, and are now members of this Synod. Of these, either Wilton or James Island is the oldest original Presbyterian church in South Carolina. Upon his withdrawal from the Circular church, Stobo became the pastor of Wilton church, and continued to be until his death, in 1741. Having organized Bethel church, Pon Pon,

(now Walterborough, in connection with the Synod,) it was united with Wilton under his pastoral care.

Archibald Stobo was the first organizer of Presbyterian churches in South Carolina after the model of the Scottish church. As such he merits everlasting remembrance. He was not an ordinary man. "He possessed," testifies Hewat, "those talents which render a minister conspicuous and respected. To his treasures of knowledge and excellent capacity for instruction he added uncommon activity and diligence in the discharge of the various duties of his sacred function. No minister of the colony ever engrossed so universally the public favor and esteem." He was also a man of courage, consistency and firmness. When, notwithstanding the fact that the dissenters from the prelatic system were in a majority in the colony, the Legislature by mingled intrigue and audacity enacted a law creating an established religion, and rendering ineligible to seats in that body those who were not identified with the worship of the Church of England, and furthermore imposing taxes upon them to support the services of that Church, Stobo became the most prominent and intrepid opponent of those unjust and oppressive measures, and by the unshaken stand which he took, saved the Presbyterian churches which he had been chiefly instrumental in organizing, and others which in time affiliated with them, from that absorption into a different communion which befel a majority of the Huguenot churches and destroyed their historic identity. All honor to his name! No silent shaft rears itself above his last resting-place, but as long as a Presbyterian church remains where the sea beats upon the shores of South Carolina, Archibald Stobo will not be without a speaking monument to his memory. He was buried at Bethel church.

There was still another and an important respect in which this useful man made an impress upon his times. He was chiefly influential in the organization of a Presbytery. For the fact that a Presbytery existed on the coast of South Carolina "in the early part of the eighteenth century" we have the express statement of Dr. Ramsay. The exact date of its formation is unknown. Dr. Howe expresses the opinion that it was

first constituted about 1728. He founds it upon the statement of Hewat that it was formed by Messrs. Stobo, Fisher, and Witherspoon.* Now, argues Dr. Howe, as Livingston's name is not mentioned by him as among its founders, and he died some time after 1720,† it is not probable that this Presbytery existed much earlier than 1728. But he overlooked the statement of Ramsay that Livingston was a member of the Presbytery, while he was the minister of the Circular church; and that author ought to have known, since he was connected with that church and wrote its history. The same writer says: "Rev. William Livingston became pastor in 1704, and died after the year 1720. Rev. Nathan Bassett settled in 1724." The Presbytery must, therefore, have been in existence before 1724. If Hewat's statement can be relied upon that Fisher was one of its founders, it might be inferred that it could not have antedated 1720, since Fisher was not the pastor of the Dorchester church before that year. But there is no evidence to show that he was not in the colony previously. The conclusion from all the evidence thus far accessible is, that the Presbytery certainly was in existence between 1720 and 1724, and may have been before 1720.

Although this body was popularly known under several different names, its proper style and title was "The Presbytery of South Carolina." This could be abundantly proved by extant ecclesiastical records. It was an efficient court, and continued until the War of the Revolution to exercise Presbyterial powers, ordaining and settling ministers, inspecting the state of churches and administering discipline. In 1770 it corresponded with the Synod of New York and Philadelphia with reference to connexion with that body, but it does not appear that the union was ever consummated. Its operations ultimately extended as far as to the Waxhaw and Lower Fishing Creek churches, and to the Bluff church on the Cape Fear River in North Carolina. The Revolutionary War dissolved it. A new Presbytery subsequently arose, called "The Pres-

* Carroll's Hist. Collections, Vol. I., p. 316.

† Ramsay's Hist. So. Ca., Vol. II., p. 18.

bytery of Charlestown," in the erection of which, if we may judge from a statement made in a scurrilous pamphlet published by the Rev. Raphael Bell, one of its members, the attempt was made to resume the suspended functions of the old. But it merely galvanized its corpse, without calling back its spirit. Having been incorporated by the Legislature, it seemed to blend the functions of an ecclesiastical court and a diaconal board. It was contemporaneous with a Congregational Association on the same territory of which Presbyterian ministers were members, and for a time with the Presbytery of Harmony, which occupied the same ground with it. It was incorporated in 1790, and its inexplicable existence came to a merited end about 1820. Unlike this new body, the old Presbytery made a legitimate effort, by applying for union with the Synod of New York and Philadelphia, to become an element in that development by which Presbyterianism in this State has attained its present condition; but it went down amidst the convulsive throes of a great war, which desolated the theatre of its operations. The most of the churches, however, which belonged to it have continued to live, and have taken their places as factors in that process. These, named in the order of time in which they probably originated, are Wilton; James Island; John's Island; Edisto Island; Bethel ,Pon Pon (now Walterborough); First, or Scotch, church, Charleston; and Williamsburg, at Kingstree; Waxhaw, Lancaster County; Cedar Shoals, Chester County. Those, named in the same order, which were Independent during the existence of the Presbytery, but are now in connexion with Charleston Presbytery and this Synod, are Dorchester (now Summerville), Wappetaw (as continued in New Wappetaw at McClellanville and in Mount Pleasant), and Stoney Creek (now at McPhersonville). While, therefore, we appropriately hold a centennial commemoration of the origin of the Presbytery of South Carolina in the upper part of our State, let us not forget that other Presbytery of South Carolina which preceded it for more than half a century—a Presbytery which was the third in the order of origination in the United States, upheld the faith, order and worship of the

Presbyterian Church against odds in the growing colony of South Carolina, embraced churches which passed through the ravages of the Yemassee war of 1715, and lasted long enough to hear the opening thunders of the Revolutionary struggle.

We may now fitly pause and cast a retrospective glance upon this early period of the history of Presbyterianism in South Carolina. One of the first inquiries suggested by it is, Why did the French Protestant element in the seaboard population of the colony fail to become a factor in the development of the Presbyterian Church? The answer is that, to a great extent, it was soon absorbed into the Episcopal Church. All the antecedents of Huguenot history being considered, this was a very remarkable event, and the question arises, By what means did it come to pass?

The reasons assigned by Dr. Howe in his history are, in the main, probably correct. The following is his statement: "This may have arisen in part from their (the Huguenots') desire to become assimilated to the established religion of the country in which they had found refuge and protection, and so to remove those causes of national jealousy from which they had suffered; in part from the similiarity of worship in both churches arising out of the use of a liturgy; in part from the difficulty of obtaining ministers of their own faith; and in part, also, from the fact that pastors were provided by the zeal of the English Church, their salaries paid, and their churches, parsonages, school-houses, built and kept in repair at public expense, while all these things came as a heavy burden upon a people few in numbers, and settled in a new country. Probably their greatest reason was the difficulty they encountered in their attempts to keep up the succession of their ministry. Their agents, by whom they sought to bring out other clergymen, had proved unsuccessful or unfaithful. They had been included within the parish bounds marked out as the cure of the Episcopal clergy, and they fell in, at length, with those arrangements which were furnished to their hand." *

To these reasons indicated by Dr. Howe others may be

* Vol. I., p. 192.

added: The intermarriage of their children with the members of the dominant Church, and the temptation to acquire by union with it the advantages of a high social position,* combined with looser discipline and greater freedom to participate in worldly amusements; their ill-judged adherence to the use of the French language, which, in the case of their American-born descendants, suffered from a competition with the English, in which it was doomed to be overcome and displaced; their fond hope that they might expand into a French Reformed Church in the new world, which would retain the name and perpetuate the loved peculiarities of their ancestral Church—a hope which was destined to prove delusive, because they were not, like the Dutch Presbyterian immigrants, massed in any one locality, but were widely scattered in different sections of the country, and consequently could not co-operate in the establishment of a distinct denomination; and finally the fact that, while the Scotch Presbyterian immigrants fled from a persecution inflicted by a Protestant prelacy, and retained their aversion to it, the prelatic system, to which, indeed, the distinctive polity of these French refugees was opposed, but with which they found themselves in contact, was not that Romanist prelatic system under the oppression of which the immigrants had suffered in their native land, but one which called itself Protestant, and professed to be in sympathy with the principles of the Reformation, while there did not come into existence an organized anti-prelatic denomination with which they might naturally have affiliated, until the fatal process of absorption into a foreign communion had so far advanced as to render such affiliation hopeless. This last reason is enhanced by the consideration that the French refugees, who at a later period settled in Abbeville District were assimilated into the Presbyterian Church, with which their descendants are now for the most part identified.

This lamentable defection of a majority of the Huguenot churches in the Low Country of this State from the faith of their fathers impresses upon us the solemn lesson that no church

*Ramsay, II., p. 11.

can perpetuate itself by a carnal descent, that the children of God are born not of blood, nor of the will of the flesh, nor of the will of man. God is able of stones to raise up children unto Abraham; and sometimes, in vindication of his sovereignty, allows the professors of true principles to lapse into defection from them. Let those who think they stand take heed lest they fall.

There is another lesson springing out of this history which deserves to be emphasized, for the reason that it bears upon one of the present tendencies of some in our Church. When Calvin had derived from the Scriptures the mighty principle that a divine warrant must be produced for every element in the worship, as well as in the doctrine and government, of the Church, he gave it a powerful application in the suppression of instrumental music in the French Reformed Church; but he failed to apply it to the exclusion of a liturgy from its services—why, I will not now undertake to discuss. The Huguenot refugees were consequently accustomed to the use of a liturgy, and with it were intertwined the endearing associations of childhood in their native land. This constituted a bond between them and the Church of England which did not draw them to the Church of Scotland. When, therefore, in the absence of their own ministers and at the lips of French Episcopal clergymen, they listened to the English liturgy recited in the sweet accents of their beloved mother tongue, they were charmed and fell into a snare that was with consummate policy spread for their capture. Thus seduced, they sunk their opposition and went into the arms of a Church which, so far as a liturgy was concerned, was a congener of their own. From this let us learn to resist the first insinuating approaches of a liturgical spirit. The English Puritans and the Scotch Covenanters gave to Calvin's principles an application which the great reformer had failed to make. The bond which unites to prelacy is not completely severed if the strand of a liturgy remains. It is a ferry-rope across the Rubicon.

About the year 1730, the old Presbytery of South Carolina was agitated by the question of subscription by ministers to

the Westminster Standards. In this controversy, Hugh Fisher became the coryphæus on the side of subscription, and preached and published on the subject. The other side was stoutly maintained by Josiah Smith, who also both preached and published his views. It is probable, that in consequence of this difference Josiah Smith, then of Cainhoy church, and Nathan Bassett, of the Circular church, retired from connexion with the Presbytery. It has already been shown that one result was the division of the Circular church, and the establishment of the First Presbyterian church of Charleston. There can be but little doubt that the stand taken by the majority of the Presbytery upon this question saved the Presbyterian churches from a congregationalizing spirit, and projected them upon the path of Presbyterianism, which, through the changes of one hundred and fifty years, they have, by God's blessing, kept to the present day. And we may well appropriate to ourselves the instructive inference from this fact. If there be those whose views of the right of private judgment will not allow them to assume the yoke of subscription to our Standards in their historic sense, they are not bound to come in with us—they are free. But it becomes us never to relax the obligation upon those who do join our ranks to subscribe *ex animo* the standards of our Church. It is the most effectual barrier which *we* can oppose to the introduction of error, the existence of a hybrid mongrelism, and the danger of defection from the truth. We were taught this lesson upon an extended scale in the great controversy of 1837 and 1838, but it had been enforced a century before upon the narrower theatre of the seacoast of South Carolina.

An obvious but striking thought also suggested by this review is, that he who is used of God in organizing an evangelical church performs an office attended with far-reaching and immeasurable benefits. The churches founded in those early times have, most of them, survived the stormy changes of the past, and are still holding forth the word of life to surrounding populations. Cainhoy, Salkehatchie, Beaufort, Black Mingo, and Aimwell, Peedee, are, so far as I know, the only churches

connected with the old Presbytery of South Carolina which have perished; and their extinction was caused by the migration of their supporters to other parts of the country. They may yet be resuscitated, and exert their ancient influence, or others may be built upon their mouldering foundations. Brethren of Charleston and Harmony Presbyteries, let their ruins be precious in your eyes. One instance may speak for others. Beaufort church was long extinct; but evangelistic labor has recently raised a new Beaufort church from its ashes, which is now connected with this Synod.

There is still another lesson growing out of this history which should never be considered by us without profoundest gratitude to God. The opinion is sometimes expressed that the fruits of the Revolutionary War have been so marred in the lapse of a single century, that it may be doubted whether they were worth the enormous sacrifices at which they were gained. But there was one result, it should never be forgotten, which was of inestimable value. It struck from Americans the shackles of ecclesiastical despotism. It silenced the anathemas and suppressed the tortures of an established Church. The dissenters from the State religion of France and Britain, who fled from persecution to the wilds of South Carolina, came, as has been already pointed out, under the same sort, though not the same degree, of oppression in their adopted home. They became hewers of wood and drawers of water to a Church established by law. As Francis Makemie had suffered at the hands of a Cornbury in New York, Stobo came under the ill-will of a Nathaniel Johnson and Bassett of a Francis Nicholson in South Carolina. The war of the Revolution put an end to this iniquity. It won equality of rights for all churches. It rendered impossible the lordship, in any sphere, of the royalist over the whig-patriot; and delivered the descendants of the Covenanters, the Nonconformists and the Huguenots, from the fear that they or their children would be subjected to the converting grace of the dragonnade and the pillory, of the thumbscrew and the boot. Whoever, then, there may be among us that is inclined to depreciate the results of that great

contest in which our fathers bled, let him remember this, that it destroyed the tyranny of an established Church, and conferred upon us the priceless blessing of ecclesiastical freedom. Whether that broken yoke shall ever again be placed on our necks will depend upon our fidelity to the high trusts which a delivering Providence reposed in our hands.

II. We come now to that period of our ecclesiastical history of which began just one hundred years ago with the organization the Presbytery of South Carolina in the upper part of the State.

Let us pause a moment to note the growth in the number of churches in the State which preceded and justified that event. Apart from those which have already been enumerated as having belonged to the Presbytery of South Carolina on the coast, there were under the care of the Presbytery of Orange the following churches, which are mentioned according to what is either known or supposed to have been the times of their organization:

Waccamaw (thought to be the present Conwayboro, Horry Co.), of early but uncertain date; Waxhaw, 1752–1755; Fair-Forest, about 1754; Lower Fishing Creek, about 1755; Salem, Black River, Sumter Co., about 1755; Catholic, according to one account, 1759, according to another, 1770; Indiantown, about 1760; Bethel, York Co., 1764; Little River, Laurens Co., 1764; Long Canes (first organization), about 1764; New Bordeaux, 1765; Nazareth, about 1766; Indian Creek and Grassy Spring, both about 1768, and both now extinct; Duncan's Creek, about 1768; Bethesda, about 1769; Bullock's Creek, 1769; Beersheba, 1769; Upper Fishing Creek (now Fishing Creek), 1770; Hopewell, Peedee, 1770; Lebanon, on Jackson's Creek, Fairfield, 1770–1780; Beaver Creek, Kershaw Co., 1772; Mount Zion, probably before 1785; Brewington, probably before 1785; Wateree, or Mount Olivet, not long before 1785; and Purity, 1785. The gap is a wide one between 1772 and 1785. The organization of churches was to a great extent arrested by the struggle for existence in the Revolutionary War Its bugles having ceased

to summon armed forces to the field, the trumpet of the gospel again called sinners into the fold of Christ.

The Presbytery of Orange was set off from the Presbytery of Hanover, in 1770, by the Synod of New York and Philadelphia.

The Presbytery of South Carolina was set off from the Presbytery of Orange, by the Synod of New York and Philadelphia, May 21st, 1784. The following is an extract from the original manuscript Minutes of the Presbytery of South Carolina:

"1784, October 5th, Cathie's Church [said to be now Thyatira], in a session of the Presbytery of Orange held then and there, the following resolve of Synod was read, viz: That it is for the benefit of the Southern churches that the Presbytery of Orange be divided. Their order is as follows: The Rev. Messrs. Joseph Alexander, Francis Cummins, James Edmonds, John Harris, Thomas Reese, John Simpson, and Thomas Hill, to be set off from the Orange Presbytery and formed into a Presbytery as aforesaid, and appoint the first meeting to be at the Waxhaws the second Tuesday of April next, at 11 o'clock, and the Rev. James Edmonds to preside in the said meeting. The Synod further directs that the line that divides North and South Carolina be in future the line of separation between the said Presbytery of Orange and [the Presbytery of] South Carolina. True copy of the order of Synod. T. H. McCaule, Stated Clerk.

"Waxhaws, 1785, April 12th, 1st Session. Pursuant to the above order of Synod, the Presbytery of South Carolina met at the time and place appointed. Present: The Rev. James Edmonds, Joseph Alexander, John Simpson, Thomas Reese, and Francis Cummins. Elders: John Dickie, Samuel Neely, and John Howe. Absent: the Rev. Thomas Hill and John Harris. Mr Edmonds preached a sermon on Matt. v. 14, after which Presbytery constituted with prayer. The Rev. Thomas Reese was chosen clerk.

"The Rev. Messrs. Thomas H. McCaule and James Templeton, late members of the Orange Presbytery, waited on this

Presbytery, and expressed a desire of joining the same. Regular dismissions being demanded and produced, they both took their seats as members of the Presbytery of South Carolina.

"Messrs. Robert Finley, Robert Hall, and Robert Mecklin, late probationers under the direction of Orange Presbytery, produced regular dismissions from the same, and were received under the care of this."

Such is the record of the organization of the Presbytery of South Carolina, the hundredth anniversary of which we now celebrate.

In 1788, the Synod of New York and Philadelphia was divided into four Synods. One of these was the Synod of the Carolinas. The following resolution was adopted in regard to the organization of that body:

"*Resolved*, That the Synod of the Carolinas meet on the first Wednesday of November next, at eleven o'clock A. M., at Centre church, in Rowan County, and that Mr. Patillo, or in his absence, the senior Minister present, open the Synod with a sermon, and preside till a Moderator be chosen."

On the 3d of November, 1796, the Presbytery of Hopewell was, by the Synod of the Carolinas, set off from the Presbytery of South Carolina, and the Savannah River was made the dividing line between them.

On the 6th of October, 1799, the Presbytery of South Carolina was divided by the Synod of the Carolinas into two Presbyteries, styled the First Presbytery of South Carolina and the Second Presbytery of South Carolina. The Broad River was declared to be the line of division between them, the members on the northeast side constituting the First Presbytery, and those on the southwest side the Second. The Congaree and Santee Rivers were the prolongation of this line, for Williamsburg, Indiantown and Salem churches, northeast of those streams, were included in the bounds of the First Presbytery.

On the 5th of October, 1809, the Presbytery of Harmony was, by the Synod of the Carolinas, constituted, by setting off for its formation parts of the First and Second Presbyteries of South Carolina and the Presbytery of Hopewell.

"On the 6th of October, 1810, the First Presbytery of South Carolina was dissolved, at its own request, by the Synod of the Carolinas. The churches now included in the Presbytery of Bethel were united with the Presbytery of Concord, N. C., and the churches of Lebanon, Mt. Olivet, Concord, Horeb, Zion, Aimwell, Catholic, Beaver Creek and Hanging Creek were joined to the Presbytery of Harmony. After the dissolution of the First Presbytery, the Second was known as the Presbytery of South Carolina." *

On the 9th of October, 1810, the Rev. William C. Davis, in a communication addressed to the Presbytery of Concord, of which he was a member, formally withdrew from the Presbyterian Church, and renounced its jurisdiction. In consequence of this act several Independent churches came into existence in the northern part of the State. Within recent years these churches united themselves with the Presbytery of Bethel, and this breach between brethren, which was occasioned by the doctrinal aberrations of Mr. Davis, was, through God's blessing, happily closed.

In 1813, the Synod of the Carolinas was, at its own request, divided by the General Assembly into the Synod of North Carolina and the Synod of South Carolina and Georgia. The following action was taken in regard to the formation of the latter:

"*Resolved*, That the Presbyteries of South Carolina, Hopewell and Harmony be constituted a Synod, to be known by the name of *The Synod of South Carolina and Georgia*, to meet on the first Thursday of November next at Upper Long Cane church, and afterwards at their own adjournments; that the Rev. Dr. Henry Kollock, or in case of his absence, then the senior Minister present, preach the opening sermon, and preside until a Moderator be elected."

On the 4th of November, 1813, the Synod of South Carolina and Georgia was accordingly constituted, the opening sermon, in the absence of Dr. Kollock, having been preached by the Rev. Dr. Francis Cummins.

* Report of Committee to the Synod of South Carolina, Nov., 1856.

On the 9th of November, 1821, the members of the Presbytery of Harmony who resided in Georgia were set off, and formed into the Presbytery of Georgia by the Synod of South Carolina and Georgia.

A body styling itself "The Congregational Association of South Carolina" was, on the 25th of March, 1801, formed by the Rev. Dr. William Hollinshead, the Rev. Dr. Isaac Stockton Keith, the Rev. James S. Adams, and the Rev. Thomas H. Price. The following ministers afterwards from time to time joined the Association: Loammi Floyd, Benjamin M. Palmer, Lycan D. Parks, William States Lee, Henry White, Raynolds Bascom, Joseph Brown, John Covert, Elipha White, Epaphras Goodman, Charles B. Storrs, and John Wheeler. On the 9th of November, 1822, the Rev. Thomas Charlton Henry, after some previous negotiations between the two bodies, appeared, and "stated to the Association that the Harmony Presbytery were desirous of a union of this Association with their body, and that they had authorized him to say that if such union should take place, the Presbytery would be divided in such a manner that the meetings of one branch would always be in the vicinity of Charleston." After a full consideration of the matter, the following resolution was adopted:

"*Resolved*, That in consequence of the proposal of Harmony Presbytery, and for the reasons specified in our Report, this Association dissolve for the purpose of uniting with the Harmony Presbytery, with a view of having that body divided, and a Presbytery formed in the vicinity of Charleston. But in case such division does not take place, this resolution to be null and void."* In pursuance of this action, upon application made through the Rev. Dr. Palmer, the members of the Association were formally received into the Presbytery.

In November, 1822, the Synod of South Carolina and Georgia, in compliance with a petition to that effect, set off from the Presbytery of Harmony its ministers and churches south of the Congaree and Santee Rivers, for the purpose of forming the Charleston Union Presbytery. Its organization occurred on the second Wednesday of April, 1823.

*Records of Cong. Association of South Carolina.

On the 9th of October, 1824, the Synod of North Carolina set off from the Presbytery of Concord the territory lying in York and Chester Districts in South Carolina, and in Rutherford County and a part of Lincoln County, North Carolina, and ordered the constitution of the Presbytery of Bethel. Its organization was effected on the Friday preceding the first Sabbath of November, 1824.

In May, 1828, the General Assembly, with the consent of the Synod of North Carolina, transferred that part of the Presbytery of Bethel which was in South Carolina to the Synod of South Carolina and Georgia. Lancaster District was at that time added to it, and, by a subsequent act of Synod, Union District and Catholic church in Chester.

In October, 1837, the Charleston Union Presbytery adopted resolutions, a minority protesting, in opposition to the exscinding acts of the General Assembly of that year.*

In November, 1838, the Synod of South Carolina and Georgia adopted a paper embodying its testimony against doctrinal errors prevalent at that time, and designed to test the orthodoxy of its members.†

In December, 1838, at the opening of its meeting, before the election of officers, an overture was presented to the Charleston Union Presbytery "touching the basis of the General Assemblies of 1837 and 1838, on which all the Presbyteries were required to act." This overture the Moderator refused to submit to the body for consideration, whereupon the minority retired, and the Presbytery fell apart into two bodies, each retaining the old name.

In November, 1839, the Synod of South Carolina and Georgia declared the body which had expressed its adherence to the Presbyterian Church, on the basis of the Acts of 1837 and 1838, to be "the true Charleston Union Presbytery." At the same meeting, the District of Richland was set off from the Presbytery of Harmony and added to this Presbytery, and its name was changed to that of the Presbytery of Charleston.

* Records of Charleston Union Presbytery. See also Howe II., p. 569.

† Records of the Synod. See also Howe II., p. 569.

The ministers who belonged to the recusant Presbytery were: W. C. Dana, E. White, R. Post, W B. Yates, W. S. Lee, B. M. Palmer, T. Magruder, I. S. K. Legare, T. H. Legare, and Z. Rogers. Those who belonged to the Presbytery recognized by the Synod were: B. Gildersleeve, T. Smyth, W. A. McDowell, A. Gilchrist, A. W. Leland, E. Palmer, J. B. Van Dyck, A. Buist, J. Lewers, J. B. Adger, J. F. Lanneau, G. W. Boggs, J. L. Merrick, and J. Wallace.

In December, 1844, the Synod of South Carolina and Georgia directed the commissioners from the several Presbyteries comprising it to the next General Assembly to request that body to divide the Synod into the Synod of South Carolina and the Synod of Georgia, and to make the geographical limits of the former the boundaries of the State of South Carolina. This request was complied with by the General Assembly in May, 1845.

On the 6th of November, 1845, the *Synod of South Carolina*, in accordance with the action of the General Assembly, met at Pendleton, and was organized. By appointment the opening sermon was preached by the Rev. Edward Palmer, from 2 Chron. xxxi. 21: "And in every work that he [Hezekiah] began in the service of the house of God, he did it with all his heart, and prospered." The Rev. A. W. Leland, D. D., was elected Moderator, and the Rev. B. M. Palmer, Jr., was first chosen Temporary, and afterwards Stated, Clerk.* Thus, forty years ago, the separate history of the Synod of South Carolina began.

In May, 1852, a communication having been received by the General Assembly, sitting in Charleston, from the Charleston Union Presbytery, representing their case, the following action was taken by the Assembly: "*Resolved*, That if the Charleston Union Presbytery shall make known to the Stated Clerk of the General Assembly their adhesion to this Assembly and its doctrinal standards, prior to the next annual meeting of the Synod of South Carolina, it shall be the duty of the Stated Clerk to communicate the same without delay to said Synod, and the

* Records of Synod.

Synod shall thereupon enroll them as a regular Presbytery in connexion with this body."

The Charleston Union Presbytery having complied with the conditions required by the Assembly, the Synod of South Carolina, at its meeting in Yorkville, in October, 1852, enrolled that Presbytery in connexion with itself, and united the Presbytery of Charleston and the Charleston Union Presbytery in one body, under the name of the Charleston Presbytery.

On the 6th of April, 1853, the Charleston Presbytery, as thus constituted, met, by direction of the Synod, at the Glebe Street church, Charleston, and was opened with a sermon by the Rev. William States Lee, from 1 Peter, iv. 8. The Rev. W. S. Lee was elected Moderator, and the Rev. John Douglas Stated Clerk.

In 1861, the Synod of South Carolina, in consequence of the adoption of what is known as the "Spring Resolutions" by the General Assembly, severed its relations with that body, and along with its sister Synods of the South, through its Presbyteries, co-operated in the formation of the General Assembly of the Presbyterian Church in the United States, commonly called the Southern Presbyterian Church.

In 1861, the War between the States broke out, and lasted until 1865. As in the case of the old Revolutionary contest, church extension was arrested. But in the very year in which the great struggle closed, Charleston Presbytery threw out an evangelist into the desolated field of the seaboard. This evangelistic effort was maintained during the dreary period of Radical misrule and spoliation, backed by Federal support, which continued until the happy deliverance of the State in 1876. The consequences were that old broken down churches were revived, new ones were organized, and there remained not one of the churches outside of the City of Charleston which had been Congregational, or nominally Presbyterian but out of Presbyterial connexion, which did not come into union with the Presbytery.

In May, 1869, the Southern General Assembly, having been overtured on the subject, pronounced unconstitutional the re-

lation of permanent supply of a Presbyterian minister to a church not connected with a Presbytery. That decision was re-affirmed by Charleston Presbytery, and was communicated by letter to such of its ministers as came under its scope. This gave occasion to the withdrawal from the Presbytery of four of its ministers, and an attempt to revive the Charleston Union Presbytery. No church, however, joined in the movement, and the effort came to naught.

On the 26th of October, 1878, the Synod of South Carolina set off from the Presbyteries of South Carolina and Bethel the ministers and churches in the counties of Spartanburg, Greenville, Laurens and Union, with a view to the immediate formation of a new Presbytery. Accordingly, by the direction of Synod, on the same night, October 26, 1878, the new Presbytery was organized, the Rev. Ferdinand Jacobs presiding as Moderator, and the name adopted for the new body was The Presbytery of Enoree.

On the 28th of November, 1879, the Synod of South Carolina, with the consent of all concerned, set off the churches in Fairfield County from the Presbytery of Harmony, and attached them to the Presbytery of Bethel. This is the last organic change which has thus far been effected.

The Moderators of the Synod of South Carolina and Georgia were: John R. Thompson, Francis Cummins, Moses Waddel, George Reid, William H. Barr, Aaron W. Leland, John Brown, Hugh Dickson, William A. McDowell, Samuel S. Davis, John Cousar, Horace S. Pratt, Thomas Goulding, Alonzo Church, John B. Davis, Nathan Hoyt, John Witherspoon, Charles Colcock Jones, Samuel K. Talmage, Robert W. James, George Howe, John S. Wilson, and Edward Palmer. Some of these filled the Moderator's chair more than once.

The Stated Clerks of the Synod of South Carolina and Georgia were: Moses Waddel, Isaac W. Waddel, and Benjamin Gildersleeve.

The Moderators of the Synod of South Carolina have been: A. W. Leland, James H. Thornwell, Edward T. Buist, Joseph Brown, Pierpont E. Bishop, John B. Adger, Thomas R. Eng-

liesh, Thomas Smyth, George Howe, Reuben Post, George Cooper Gregg, Benjamin M. Palmer, William Banks, Thomas L. McBryde, Donald McQueen, John L. Kirkpatrick, James M. H. Adams, John Leighton Wilson, D. McNeill Turner, John Douglas, John L. Girardeau, James H. Saye, Albert A. Morse, David E. Frierson, William S. Plumer, Henry R. Dickson, J. O. Lindsay, Joseph R. Wilson, Edward H. Buist, Robert H. Reid, Douglas Harrison, William F. Junkin, Nicholas W. Edmunds, James L. Martin, William P. Jacobs, James S. Cozby, Joseph B. Mack, James Spratt White, and William W. Mills.

The Stated Clerks of the Synod of South Carolina have been: Benjamin M. Palmer, John L. Girardeau, William Banks, and Thomas H. Law.

I have thus rapidly traced the organic growth of our beloved Synod from the organization of the Presbytery of South Carolina, in 1785, to the birth of the yet young but vigorous Presbytery of Enoree. Our vision has swept swiftly over the track of one hundred years, and has been gladdened by the bright rising of star after star in our ecclesiastical firmament, until it beholds the blaze of a brilliant constellation. Presbyterial expansion was nearly all that could be noticed. Deeply interesting it would have been, sorely tempting it was, to dwell upon the particulars of the captivating story; to describe the pioneer efforts of an early evangelism that, like the Baptist, cried in the wilderness, Prepare ye the way of the Lord! to tell of the wondrous outpourings of God's Spirit, and the glorious revivals of religion which followed; to relate the thrilling incidents which crowded the progress of the church, especially in stormy times, and impart to it the interest of a drama; and to portray the character and talents, the zeal, sacrifices, and preaching labors of the personal actors in this sacred history. But time forbade. The necrology alone of the Synod would more than furnish a theme for a separate discourse.

Let your patience, Brethren of the Synod, bear with me in compressing into some closing sentences a few of the reflections which plead for utterance.

1. The growth of the Church in the bounds of this Synod has been largely due to powerful revivals of religion. In the early part of the eighteenth century, the Presbyterian Church in the Low Country was, to some extent, affected by the lifeless Moderatism which had fallen like a blight upon Scotland. But the preaching of that remarkable man, George Whitefield, was instrumental in the conversion of multitudes in this country, and stirred the Church as with the blast of a trumpet. Public opinion was elsewhere divided in regard to the revivals which occurred, but in this State it was happily united in their favor. The Church believed in extraordinary outpourings of the Holy Spirit, asked for them, and received them. Infidelity stood confounded and abashed at the manifestations of the converting grace of God, which was poured down upon dense congregations in amazing power. The holy influence flowed like rolling waters from place to place, numbers were converted, and the Church went forth "fair as the moon, clear as the sun, and terrible as an army with banners."

But at the same time be it observed, the Church adhered firmly to her divinely ordered system of doctrine, government, and worship. It was discovered by experience—what might have been antecedently believed—that an ecclesiastical organism conformed to the New Testament Scriptures is wide enough, without any strain, to allow within it the mightiest and most overwhelming displays of the almighty power of the Spirit, and at the same time narrow enough to check fanaticism, and repress extravagance. The lesson deserves to be printed as with the point of a diamond. It becomes us, like our fathers, to pray and to look for extraordinary baptisms of the Holy Ghost, and also to maintain our hold upon every feature of that system which we believe to be divinely ordained. The Church is the chosen organ through which the Holy Spirit exerts his saving power. Boasted freedom from the shackles of the Church, and irresponsibility to her authority, are the sure, as they are the wild, forerunners of evil. Faith in the willingness of Him who reigns in Zion to shed forth the grace of the Holy Ghost from his throne, a catholic love for all his

true people, and unshaken confidence in the divine right of the Presbyterian system: these are the things which should never, by us, be disjoined. These three agree in one.

2. There are some respects—be it said with humble thankfulness to God—in which we see further than did our fathers a century, or even a half century, ago. We have attained to a fuller, because a more scriptural, comprehension of the principles of our system. We see more clearly than they did the spirituality of the Church, her loyalty to Christ alone, and the necessity of keeping her free from entangling alliances with the civil power and voluntary societies, and from implication in political schemes, measures for moral reform devised by the wit of mortals, and the discussion of human theories in regard to social order and the rights of man.

We see more clearly the great truth that the Church is herself the divinely commissioned institute for the evangelization of a world lying in sin, and her consequent obligation not to remit the work assigned to her by her King and Head to other and irresponsible hands, but to discharge her functions immediately by her courts, or else by agencies directly responsible to herself.

We see more clearly the duty of restricting the preachers of the gospel to the sacred text of their commission, and to prevent the conversion of the pulpit into a tribune, sermons into orations, and sanctuaries into lyceums.

We see more clearly the rights of the Ruling Elder, as a veritable Presbyter, Bishop, Pastor, in the house of God, and consequently the mighty, far-reaching ecclesiastical principle of the parity of the eldership, in sharp contradistinction to the prelatic doctrine of clerical supremacy on the one hand, and on the other to the congregationalist doctrine of the mere parity of the ministry.

We see a little more clearly, but as yet dimly, the place of the Deacon in the economy of the Church, as an officer divinely appointed to relieve Ministers of the Word and Ruling Elders from the necessity of performing merely secular and temporal functions. This principle we have failed to apply to

THE LIBRARY
Union Theological Seminary
RICHMOND, VA.

the full. We are slow to learn; but we have grown in other directions, and we may grow in the appreciation of this element of our system. It is to be hoped that the future will witness a complete application of it to the whole administrative policy of our Church. At present it sleeps. Who of you, my young brethren, will rouse it like a giant from slumber?

There is usually a concurrence of causes in the production of any given effect; and the advancement made by this Synod in the adoption of these principles is due to the vigorous co-operation of many able and faithful witnesses for the truth. Simple justice, however, requires it to be said that this effect is chiefly owing, under God, to the sanctified genius and commanding influence of one great man who lived, labored and died in connexion with the Synod of South Carolina. It is true that he pillowed his head in death upon the bosom of our sister Synod of North Carolina, but his relations to this body were unbroken to the last. A young man when his distinguished friend, Robert J. Breckinridge, was in the fierce heat of the controversy of 1837 and 1838, dauntlessly battling against formidable odds for Presbyterian doctrine and polity, Thornwell, who was an admiring witness of his stand for the truth, took up the principles to which he gave fiery expression, subjected them to a rigorous analysis, gave them a powerful exposition, and contended for their practical application, as for altar and fireside, till death closed his career. God gave him great influence with this Synod and with the Southern Presbyterian Church. He has left upon them the impress of his preaching and of his theological instructions, but his own comparative estimate of his labors may be collected from a remark, in a letter to Dr. Breckinridge, that he took no pains to preserve his printed discussions, always excepting those on the Elder Question. It may, without extravagance, be said that he was a reformer in the ecclesiastical sphere.

3. We have, by the divine blessing, advanced in the exercise of liberality, and in our appreciation and support of gospel institutions and efforts to evangelize the world.

Decided progress, but still far too little, has been made in

the support of the ministry. A great mistake in this most important matter was committed by our predecessors, particularly in the upper part of our State. They provided for their own temporal sustenance, and so discharged their people from the necessity of performing their full duty in this regard. The force of this prescriptive usage it has been found exceedingly difficult to break. But it is gradually yielding. Let us go on in teaching our people the duty and the privilege of providing for the spiritual laborer the hire of which our Lord has told us he is worthy.

In 1831, a Theological Seminary was planted in the midst of this Synod. It was founded by our fathers in faith and prayer; it has cost many sacrifices for its support, and it has been attended with many a tear from eyes that weep no more, and many a fervent supplication for its prosperity that issued from lips now sealed by the mould of the grave. It has been taught by distinguished instructors who have finished their course and entered into rest; it has equipped nearly six hundred men for the work of the holy ministry; it has no need to be ashamed of the preachers who have gone forth from its halls; and it has been a pillar of strength to the orthodox theology of our Zion. But it has had, in the mysterious and all-wise providence of the Head of the Church, severe trials to encounter. Its funds were crippled by the disastrous issue of the Confederate struggle; it has passed through storms which shook it to its foundation; and it is passing through a raging tempest now. What its destiny is, our omniscient Redeemer alone knows. To his almighty care let its friends continue to commit it. He may be disciplining it for increasing usefulness in the future. It may be that, like the orange tree of our southern clime, it may bear the richest fruit in its age.

Recently an institute for the nurture and education of orphans was established by the charitable zeal of the Rev. William P. Jacobs, seconded by others of like spirit with himself. The Thornwell Orphanage is a noble institute, and deserves the sympathy and patronage of our Church.

The most marked advancement made by the Synod is in

relation to the great cause of Foreign Missions. A century ago the work was unknown, and when its call began to break in thunder upon the ear of the Church, it met with misconception and opposition. It is mournful to say it, but it is true, that not until 1832 did a single missionary go forth from this Synod to proclaim to a heathen or an apostate Christian people the tidings of salvation from sin, death, and hell through the blood of the atoning Lamb. Then Wilson, with the gospel in his hand, plunged into the jungles of the savage African coast, and soon afterwards Adger bore to the ignorant Armenians the word of eternal life. These tender ties bound the heart of the Synod to the Foreign Missionary work. Then followed the flushing dawn of missionary enthusiasm, and only those who are old enough to have seen it can conceive of its beauty and its glory. Prejudice and hostility to the noblest cause that ever enlisted human sympathy melted away. And when the brethren who had gone to foreign lands returned to tell the pathetic story of their labors, and in strains of touching eloquence depicted the woful condition of the dying nations, the Synod yielded its heart to the sacred cause, and ever after the most affecting meetings it has held have been those which were convened in behalf of Foreign Missions. Alas! we have not come up to the measure of our duty, but we are now committed to the work. What remains, but that with burning zeal we urge this subject upon the attention of our people, until there shall not be a member of our Church who will fail to send up his prayers and give of his means for the evangelization of a perishing world.

4. Thus far the lines have been indicated along which our Church in this State has made advancement in its passage through a century. But there is a shaded side to the picture, and a few moments more must be devoted to its contemplation.

In the first place, we are, in some respects, relaxing in our adherence to the great principle, that whatsoever is not explicitly commanded in the Scriptures, or cannot be deduced from them by good and necessary consequence, is forbidden—a principle which may be characterized as the corner-stone of the Presby-

terian system. It has been already observed that this Synod adopted the views for which Dr. Thornwell contended. But foremost among them was the mighty principle which has been mentioned. We have professedly appropriated it as ours. But a principle is valueless if it fail of application to the special cases of experience. In the department of doctrine it has been maintained by us, and in that of government progress has been happily made in its application. But in the department of worship there is a growing tendency to slight it, and the experience of the Church has proved that its abandonment in one sphere is sure to produce its relinquishment in others. There is imminent danger just here; and it is the solemn duty of the young men of this Synod to subject this controlling principle, for which our fathers contended unto blood, to a full and careful study, and then fearlessly to give it that thorough-going application which its supreme importance demands. If not, as surely as water runs down-hill, so surely will our Church lapse into defection from her venerable testimonies.

In the second place, we are relaxing the exercise of discipline in regard to the engagement of the members of our Church in illicit worldly diversions. Christ our Lord and his inspired apostles require the enforcement of doctrine by discipline; and if we disjoin what he has put together, we may preach ourselves hoarse without arresting this alarming evil. The Church should awake to her danger and her duty. "Come out from among them, and be ye separate, saith the Lord, and touch not the unclean thing, and I will receive you, and will be a father unto you, and ye shall be my sons and daughters, saith the Lord Almighty."

In the third place, we are relaxing in the discharge of the vital duties of family instruction and the observance of the Sabbath. In these respects, it is to be feared that a comparison with our predecessors will be found, in the general, unfavorable to us. There would seem to be a tendency to give up the study of our Catechisms in the family, and to roll off the duty of religious instruction upon the shoulders of others. The Sabbath-school, which bulks so largely as a prominent feature of

the times, is especially valuable as an institute by which the Church imparts scriptural instruction to those who do not receive it at home; and it may be that in order to accomplish that end, those who are taught at home must be brought together with those who are not. But, be it said solemnly, if the Sabbath-school is allowed to take the place of the family, in the communication of religious instruction, it will prove a curse rather than a blessing to the Church.

An increasing disregard of the Sabbath is an evil which seriously threatens the people of this land, and by a natural contagiousness the habit is creeping more and more into the Church. The action of our last Assembly with reference to this subject, as well as to that of Family Religion, was as timely as it was affecting. If we relax the strict observance of God's holy day, we must be prepared to have Ichabod inscribed upon the doors of our Zion.

There is one other point at which it is so difficult fairly to compare our present with our former condition that no attempt will be made to institute the comparison; it is, to employ a current term, that of aggressiveness. The subject is a great one; but the length to which this address has already been pressed will permit only a few words in regard to it.

There are two complementary offices which the Church has to discharge—the one is to strengthen her stakes, the other to lengthen her cords. Which of these is the more important perhaps no human wisdom can decide. One who tunnels must arch as he advances, or the earth falls in behind, and his past labor is lost. He who is content with strengthening his first arch will advance no further. An army of conquest which does not garrison as it proceeds leaves revolt in its rear. One that sits down in its garrisons pushes no more triumphs. So it is with the Church. She must hold the positions she already occupies; she must go on to take possession of others. She must both strengthen her stakes and lengthen her cords.

It is an indispensable duty to strengthen our stakes. Each stake must be strengthened. Each particular church is a collection of souls to be fitted for service on earth and glory in

heaven. Each church must be indoctrinated in scriptural truth and trained in all the duties of active benevolence. Each church is a radiating centre, the influences from which may and ought, like the glancing beams of morning light, to shoot to the ends of the earth. Each organized church contains an amount of latent power which is simply enormous. Perhaps, in this imperfect state, no particular church has ever had all its energies developed to the full. It has notoriously been the policy of our Church to strengthen her stakes, and it is one which must not be foregone.

But, at the same time, it is equally an indispensable duty of our Church to lengthen her cords. Every church, and every assemblage of churches in a Presbytery, ought to be a stake from which the lines of evangelization should run out to surrounding populations—lines which become a web of cords to bind newly gathered churches into the unity of one ecclesiastical body. Tottering churches must be propped, waste places built up, breaches restored, and a new church must be gathered wherever the eagle eye of the missionary sees a chance to do it. How, it may be said, can this be done? Our ministers are too few. Well, let us pray the Lord of the harvest to send forth laborers into his harvest. Let our old central churches consent to the collection of congregations in villages and towns starting up on lines of railway. Let them build chapels in their borders for branch congregations, and share with them the services of their ministers, until they can develop into self-sustaining churches. What grand results have we already witnessed flowing from this practice! Omit it, and as in the past, the people on the remote edges of our congregations will be absorbed into other denominations. Let us more and more sustain Presbyterial evangelists, who will seek out preaching points, who will labor in the week as well as on the Sabbath, and who will hold protracted services as providential indications may direct.

The tide of emigration which in the past has depleted our churches is, we trust, in a measure arrested; population begins to increase in our upper and middle counties; the question is

upon us of resuming our missionary labors among the masses of the colored people around us; the duty is pressing to overtake the destitutions in our great home field, sweeping down through our rapidly filling Southwestern territory to where the Rio Grande rolls its waters to the gulf; and the doors of access to an apostate world lying in wickedness are swinging open wider and wider, so that the thunder of their revolving hinges sounds through the Christian nations the invitation to enter in and work. Brethren of the Synod, stirred by the lessons of our past history, convinced of the divine origin of our theology and our polity, relying upon the promise of Him who said, "Lo, I am with you alway, even unto the end of the world," and imploring the unction of the ever blessed Spirit of light and grace, let us gird ourselves afresh for the great work committed to our hands. "Now unto him that is able to do exceeding abundantly above all that we ask or think, according to the power that worketh in us, unto Him be glory in the Church by Christ Jesus throughout all ages, world without end. Amen."